काण्वशतपथब्राह्मणम्
Kāṇvaśatpathabrāhmaṇam

VOLUME VI



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

It is for the first time that complete critical edition of the *Śatapathabrāhmaṇa* of the Kāṇva School of the *Śukla Yajurveda* alongwith its English translation is published. This edition has taken into account the readings available in a few more manuscripts, besides those in the published edition in Telugu script, which were not available to Prof. Caland who brought out a critical edition of its first seven Kāṇḍas. It is also the first attempt at providing a complete English translation. No doubt the texts of the *Śatapatha* of the Mādhyandina and Kāṇva School do not differ much from Kāṇḍas VIII to XVI and Prof. Eggeling's translation of the former is available. Still a fresh attempt at translating the latter portion was felt necessary as a result of detailed discussions with traditional scholars who are actively engaged in *Śrauta* sacrificial performances.

Textual Notes to substantiate the choice of particular readings; a section under the heading Vimarśa discussing certain selected topics arising out of a study of the text; an exhaustive list of contents, Brāhmaṇa-wise and Glossary of technical terms are some of the additional features of this attempt. The suggestions and guidance of traditional scholars who are experts in *Śrautayāgas* are the most important advantages of this edition.



काण्वशतपथब्राह्मणम्

KĀṆVAŚATAPATHABRĀHMAṆAM

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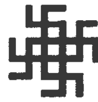
Kāṇvaśatapathabrāhmaṇam

Volume VI

Edited and Translated

by

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CONTENTS

AṢṬĀDHYĀYI KĀṆḌA - XIII

ABBREVIATIONS

B	Manuscript got from Belgaum through the good offices of Sri Pimplapure.
C	Manuscript in the Calcutta Asiatic Society Library, described by Caland as codex 3.
Ca	The reading adopted by Caland in his edition.
CL	Calcutta manuscript described by Caland as codex 10.
Co	Colebrooke's manuscript described under codex 4.
H	Paper manuscript in possession of Sri Marthanda Dikshit, Hubli, Karnataka.
K	Incomplete palm-leaf manuscript of Sri Kumaraswami Dikshitar, Illiippai, Tamil Nadu.
L	Manuscript in the India Office Library, described by Caland as codex 9.
M	Madras manuscript - Government Oriental Manuscripts Library, Madras, described by Caland as codex 1.
MD	The Mādhyandina Śatapatha Text.
Ms	Manuscript.
Mss	Manuscripts.
My	Paper manuscripts of Oriental Institute, Mysore, described by Caland as codex 8.
N	Manuscript from Nasik compared by the good offices of Sri Pimlapure.
Ne	Nepal manuscript described by Caland as codex 11.
P	Manuscript in the Paris Library referred to by Caland as codex 4.
P1	Paper manuscript from Poona University Library, complete.
P2	Paper manuscript from Poona University Library, incomplete.
Pa	Manuscript from Pandarpur, compared through the good offices of Sri Pimlapure.
Po	Oxford University Manuscript described by Caland as codex 5.
SB	*The Kāṇva Śatapathabrāhmaṇa.*
T	Palm-leaf manuscript of Saraswati Mahal Library, Tanjore, described by Caland as codex 2.
TE	Printed edition of the *Kāṇva Śatapatha*, edited by Bhagavatulu Lakshmipathi Sastri, printed at Tripurasundari press, Tenali, published by Yājñavalkya Mahājana Saṅgha in 1923 in 2 Vols.
V1	Banaras manuscript numbered by Caland as codex 6.
V2	Paper manuscript belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi.
W	Manuscript from Wai, Maharashtra, compared through the good offices of Sri Pimplapure.

काण्वशतपथब्राह्मणम्
KĀṆVAŚATAPATHABRĀHMAṆAM

साचितिकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

नाकसद उपदधाति देवा वै नाकसदोऽत्रैष सर्वोऽग्निः सꣳस्कृतः स एषोऽत्र नाकः स्वर्गो लोकस्तस्मिन्देवा असीदꣳ स्तद्यदेतस्मिन्नाके स्वर्गे लोके देवा असीदꣳस्तस्माद्देवा[1] नाकसदस्तथैवैतद्यजमानो यदेता उपदधात्येतस्मिन्नेवैतन्नाके स्वर्गे लोके सीदति॥१॥

यद्वेव नाकसद उपदधात्येतद्वै देवा एतं नाकꣳ स्वर्गं लोकमपश्यन्नेताः स्तोमभागाः॥२॥

तेऽब्रुवन्नुप तज्जानीत यथास्मिन्नाके स्वर्गे लोके सीदामेति तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्तदिच्छत यथास्मिन्नाके स्वर्गे लोके सीदामेति॥३॥

ते चेतयमाना एता इष्टका अपश्यन्नाकसदस्ता उपादधत ताभिरेतस्मिन्नाके स्वर्गे लोकेऽसीदꣳ - स्तस्मादेता नाकसदस्तथैवैतद्यजमानो यदेता उपदधात्येतस्मिन्नेवैतन्नाके स्वर्गे लोके सीदति दिक्षूपदधाति दिशो वै स नाकः स्वर्गो लोकः स्वर्ग एवैना एतल्लोके सादयत्यृतव्यानां वेलया संवत्सरो वा ऋतव्याः संवत्सरः स्वर्गो लोकः स्वर्ग एवैना एतल्लोके सादयत्यन्तःस्तोमभागमेष वै स नाकः स्वर्गो लोकस्तस्मिन्नेवैना एतत्प्रतिष्ठापयति॥४॥

स पुरस्तादुपदधाति राज्ञ्यसि प्राची दिगिति राज्ञी ह नामैषा प्राची दिग्वसवस्ते देवा अधिपतय इति वसवो हैतस्यै दिशो देवा अधिपतयोऽग्निर्हेतीनां प्रतिधर्तेत्यग्निर्हैवात्र हेतीनां प्रतिधर्ता त्रिवृत्वा स्तोमः पृथिव्याꣳ श्रयत्विति त्रिवृता हैषा स्तोमेन पृथिव्याꣳ श्रिताज्यमुक्थमव्यथायै

१. आसीदꣳ My

SĀCITI KĀṆḌA

Chapter One

BRĀHMAṆA I

1. He (Yajamāna) lays down the *nākasada* bricks (bricks named as seated on the heavens). *Nākasada* are of course the gods. By building this (layer), that whole *Agni*-altar becomes completed and this layer is here the *nāka* (heaven). Therein gods seated themselves. Since the gods seated themselves on that world of heaven or *nāka*, the gods are (known as) *nākasada*. In the same manner, this Yajamāna, by laying down these bricks, gets seated in the world of heaven.

2. And again, why he lays down the *nākasada* bricks – At that time the gods saw that *nāka*, the world of heaven, (surrounded by) these *stomabhāgas* (bricks of that name arranged on the sides of the fifth layer).

3. They (gods) said, "You all try to know how we may seat ourselves on this *nāka*, the world of heaven." They said, "Meditate" by which they meant – "Plan out a layer." They planned as to how we may be seated on this *nāka*, the world of heaven.

4. While meditating, they discovered these bricks called *nākasada*. They placed them (on the altar) and by those bricks, they got themselves seated on the *nāka*, the world of heaven. So they(bricks) are called *nākasada*. In the same way this Yajamāna by placing these bricks, gets seated by means of them on this *nāka*, the world of heaven. He places them in the (four) quarters; for, that *nāka*, the heaven is the quarters. He thus places them in the world of heaven. He places them besides the *ṛtavyā* bricks (bricks representing the seasons). The *ṛtavyās* are indeed the year and the year is the heavenly world. Thus he places them in the heavenly world itself. Within the *stomabhāgas* he places them because that "*nāka* or heaven is situated within the encircling *stomabhāgas*. Thereby he establishes them on that *nāka*, the heaven."

5. He places one of them on the east (front) (saying), "You the eastern quarter is the queen", for, the eastern quarter is indeed the queen. "The

स्तभ्नात्वित्याज्येन हैषोक्थेनाव्यथायै पृथिव्याꣳ स्तब्धा रथंतरꣳ साम प्रतिष्ठित्या अन्तरिक्ष इति रथंतरेण हैषा साम्ना प्रतिष्ठितान्तरिक्ष ऋषयस्त्वा प्रथमजा देवेष्विति प्राणा वा ऋषयः प्रथमजास्तद्धि ब्रह्म प्रथमजं दिवो मात्रया वरिम्णा प्रथन्त्विति यावती द्यौस्तावतीं वरिम्णा प्रथन्त्वित्येतद्विधर्ता चायमधिपतिश्चेति वाक्च तौ मनश्च तौ हीदꣳ सर्वं विधारयतस्ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्त्विति यथैव यजुस्तथा बन्धुः॥५॥

अथ दक्षिणतो विराळसि दक्षिणा दिगिति विराड्ढ नामैषा दक्षिणा दिग्रुद्रास्ते देवा अधिपतय इति रुद्रा हैतस्यै दिशो देवा अधिपतय इन्द्रो हेतीनां प्रतिधर्तेतीन्द्रो हैवात्र हेतीनां प्रतिधर्ता पञ्चदशस्त्वा स्तोमः पृथिव्याꣳ श्रयत्विति पञ्चदशेन हैषा स्तोमेन पृथिव्याꣳ श्रिता प्रउगमुक्थमव्यथायै स्तभनात्विति प्रउगेण हैषोक्थेनाव्यथायै पृथिव्याꣳ स्तब्धा बृहत्साम प्रतिष्ठित्या अन्तरिक्ष इति बृहता हैषा साम्ना प्रतिष्ठितान्तरिक्ष ऋषयस्त्वा प्रथमजा देवेष्विति तस्योक्तो बन्धुः॥६॥

अथ पश्चात्सम्राळसि प्रतीची दिगिति सम्राड्ढ नामैषा प्रतीची दिगादित्यास्ते देवा अधिपतय इत्यादित्या हैतस्यै दिशो देवा अधिपतयो वरुणो हेतीनां प्रतिधर्तेती[2] वरुणो हैवात्र हेतीनां प्रतिधर्ता ससदशस्त्वा स्तोमः पृथिव्याꣳ श्रयत्विति सप्तदशेन हैषा स्तोमेन पृथिव्याꣳ श्रिता मरुत्वतीयमुक्थमव्यथायै स्तभ्नात्विति मरुत्वतीयेन हैषोक्थेनाव्यथायै पृथिव्याꣳ स्तब्धा वैरूपꣳ

२. धतैति My

gods called Vasūs are your masters" — for, the divine beings Vasūs are the over-lords of that quarter. Agni is the repeller of the arrows. For here (in the eastern quarter) Agni repels the arrows. "Let the *Trivṛt stoma* sustain you on earth" — because it is by means of the *Trivṛt stoma*, it is sustained on the earth. "May the *Ājya-śastra* support you from being shaken" — for it is by means of the *Ājya-śastra*, it is steadied on the earth without being shaken. "May the *Rathantara Sāman* be for your stability in the aerial region", because it is by means of the *Rathantara Sāman* he is established in the aerial region. "May the first-born *ṛṣis* (expand you) among the gods." The *ṛṣis* are indeed the vital airs, born first. That is the first-born Brahman. "Expand you to the expanse of the sky in width" — may they expand you to that width which is equal to the sky. "And he, the upholder and the over-lord" — these two are the speech and the mind, because these two uphold everything here. "May all of them with one intent, settle you as well as the Yajamāna on the back of the *nāka*, the heaven." The text of the *Yajus* is self-explanatory.

6. Then he places one of them on the south (right) (saying), "You the southern region is the Virāḍ (ruler over extensive region)" — because this southern quarter is indeed Virāḍ. "Rudras are the divinities who are your over-lords" — for, Rudras, the gods are the masters of this quarter. "Indra the repeller of the arrows" — for here (in the south) Indra repels the arrows. "Let the *Pañcadaśa stoma* sustain you on the earth" — for, it is by means of the *Pañcadaśa stoma* it is sustained on the earth. "May the *Prauga śastra*, support you from being shaken" — for it is by means of the *Prauga śastra*, it is steadied on the earth without being shaken. "May the *Bṛhat Sāman* be for your stability in the aerial region" — for it is by means of the *Bṛhat Sāman*, she is established in the aerial region. "May the first-born *ṛṣis* (expand you) among the gods" — meaning of this has been told.

7. Then he places one of them in the west (behind) (saying),"You the western region is the Samrāṭ (the emperor)" because, this western quarter is named Samrāṭ. "Ādityas are the divinities who are your overlords" — for, Ādityas, the gods are the masters of this quarter. Varuṇa, the repeller of arrows. "May the *Saptadaśa stoma* sustain you on the earth" — for it is by means of the *Saptadaśa stoma*, it is sustained on the earth. "May the *Marutvatīya śastra* support you from being shaken" — because it is by means of the *Marutvatīya śastra*, it is steadied on the earth without being shaken.

साम प्रतिष्ठित्या अन्तरिक्ष इति वैरूपेण हैषा साम्ना प्रतिष्ठितान्तरिक्ष ऋषयस्त्वा प्रथमजा देवेष्विति तस्योक्तो बन्धुः॥७॥

थोत्तरतः स्वराळस्युदीची दिगिति स्वराड्ध नामैषोदीची दिङ्मरुतस्ते देवा अधिपतय इति मरुतो ह्येतस्यै दिशो देवा अधिपतयः सोमो हेतीनां प्रतिधर्तेति सोमो हैवात्र हेतीनां प्रतिधर्तैकविंशस्त्वा स्तोमः पृथिव्याः श्रयत्वित्येकविंशेन हैषा स्तोमेन पृथिव्याः श्रिता निष्केवल्यमुक्थमव्यथायै स्तभ्नात्विति निष्केवल्येन हैषोक्थेनाव्यथायै पृथिव्याः स्तब्धा वैराजः साम प्रतिष्ठित्या अन्तरिक्ष इति वैराजेन हैषा साम्ना प्रतिष्ठितान्तरिक्ष ऋषयस्त्वा प्रथमजा देवेष्विति तस्योक्तो बन्धुः॥८॥

अथ मध्येऽधिपत्न्यसि बृहती दिगित्यधिपत्नी ह नामैषा बृहती दिग्विश्वे ते देवा अधिपतय इति विश्वे हैतस्यै दिशो देवा अधिपतयो बृहस्पतिर्हेतीनां प्रतिधर्तेति बृहस्पतिर्हैवात्र हेतीनां प्रतिधर्ता त्रिणवत्रयस्त्रिंशौ त्वा स्तोमौ पृथिव्याः श्रयतामिति त्रिणवत्रयस्त्रिंशाभ्यां हैषा स्तोमाभ्यां पृथिव्याः श्रिता वैश्वदेवाग्निमारुते उक्थे अव्यथायै स्तभ्नीतामिति वैश्वदेवाग्निमारुताभ्यां हैषोक्थाभ्यामव्यथायै पृथिव्याः स्तब्धा शाक्वररैवते सामनी प्रतिष्ठित्या अन्तरिक्ष इति शाक्वररैवताभ्यां हैषा सामभ्यां प्रतिष्ठितान्तरिक्ष ऋषयस्ता प्रथमजा देवेष्विति तस्योक्तो बन्धुः॥९॥

एतावान्वै सर्वो यज्ञो यज्ञ उ देवानामात्मा यज्ञमेव तद्देवा आत्मानं कृत्वैतस्मिन्नाके स्वर्गे लोकेऽसीदंस्तथैवैतद्यजमानो यज्ञमेवात्मानं कृत्वैतस्मिन्नाके स्वर्गे लोके सीदति॥१०॥

"May the *Vairūpa Sāman* be for your stability in the aerial region" — for, it is by the *Vairūpa Sāman* it is established in the aerial region. "May the first born *ṛṣis* (expand you) among the gods" – meaning of this has been told.

8. Then he lays down one of them in the north (left side) (saying), "You the northern region is the Svarāṭ (self-ruling)" because this northern quarter is named Svarāṭ. "Maruts are the divinities who are your over-lords" — for, Maruts, the gods are the masters of this quarter. "Soma is the repeller of arrows" — for here (in the north) Soma repels the arrows. "May the *Ekaviṁśa stoma* sustain you on the earth" — for, it is by means of the twenty-one-fold *stoma* it is sustained on the earth. "May the *Niṣkaivalya śastra* support you from being shaken" — because it is by means of the *Niṣkaivalya śastra* it is steadied on the earth without being shaken. "May the *Vairāja Sāman* be for your stability in the aerial region" — for, it is by the *Vairāja Sāman* it is established in the aerial region. "May the first-born *ṛṣis* (expand you) among the gods" — meaning of this has been told.

9. Then he (places one) in the middle (saying), "The supreme mistress you are, the vast region" — for, this vast region is called Adhipatnī (supreme mistress). "Viśvedevas are the divinities who are your over-lords" — for, Viśvedevas, the gods, are the masters of this region. "Bṛhaspati is the repeller of arrows" — for here (in the middle region) Bṛhaspati repels the arrows. "May the *Triṇavati* and *Traystriṁśa stomas* sustain you on the earth" — for, it is by means of the twenty-seven fold and thirty-threefold *stomas*, she is sustained on the earth. "The *Vaiśvadeva* and *Agnimāruta śastras* support you from being shaken" — because it is by means of the two *śastras*, the *Vaiśvadeva* and *Agnimāruta*, it is steadied on this earth without being shaken. "May the *Śākvara* and *Raivata Sāmans* be for your stability in the aerial region" — for it is by the *Śākvara* and *Raivata Sāman* it is established in the aerial region. "May the first-born *ṛṣis* (expand you) among the gods" — meaning of this has been told.

10. This much indeed is the whole sacrifice and the sacrifice is the self of the gods. The gods having made the sacrifice itself as their selves, seated on this *nāka*, the world of heaven. In the same way this Yajamāna making the sacrifice itself, his self, gets seated on the *nāka*, the world of heaven.

अथ पञ्चचूळा उपदधाति यज्ञो वै नाकसदो यज्ञ उ एव पञ्चचूळास्तद्य इमे चत्वार ऋत्विजो गृहपतिपञ्चमास्ते नाकसदो होत्राः पञ्चचूळा अतिरिक्तं वै तद्यद्धोत्रा यदु वा अतिरिक्तं चूळः स तद्यत्पञ्चातिरिक्तास्तस्मात्पञ्चचूळाः॥११॥

यद्वेव नाकसत्पञ्चचूल उपदधात्यात्मा वै नाकसदो मिथुनं पञ्चचूळा अर्धमु हैतदात्मनो यन्मिथुनं यदा वै सह मिथुनेनाथ सर्वोऽथ कृत्स्नः कृत्स्नतायै ॥१२॥

यद्वेव नाकसत्पञ्चचूळा उपदधात्यात्मा वै नाकसदः प्रजाः पञ्चचूळा अतिरिक्तं वै तदात्मनो यत्प्रजा यदु वा अतिरिक्तं चूळः स तद्यतपञ्चातिरिक्तास्तस्मात्पञ्चचूळाः॥१३॥

यद्वेव नाकसत्पञ्चचूळा उपदधाति दिशो वै नाकसदो दिश उ एव पञ्चचूळास्तद्या अमुष्मादादित्यादर्वाच्यः पञ्च दिशस्ता नाकसदो याः पराच्यस्ताः पञ्चचूळा अतिरिक्ता वै ता दिशो या अमुष्मादादित्यात्पराच्यो यदु वा अतिरिक्तं चूळः स तद्यत्पञ्चातिरिक्तास्तस्मात्पञ्चचूळाः॥१४॥

यद्वेव पञ्चचूळा उपदधात्येतद्वै देवा अबिभयुर्यद्वै न इमाँल्लोकानुपरिष्टाद्रक्षांसि नाष्ट्रा न हन्युरिति त एतानेषां लोकानामुपरिष्टाद्गोप्तॄनकुर्वत य एते हेतयश्च प्रहेतयश्च तथैवैतद्यजमान एतानेषाँ लोकानामुपरिष्टाद्गोप्तॄन्कुरुते य एते हेतयश्च प्रहेतयश्च ॥१५॥

स पुरस्तादुपदधात्ययं पुरो हरिकेश इत्यग्निर्वै पुरस्ताद्यत्तमाह पुर इति प्राञ्चं ह्यग्निमुद्धरन्ति प्राञ्चमुपचरन्त्यथ यद्धरिकेश इत्याह हरिरिव ह्यग्निः सूर्यरश्मिरिति सूर्यस्येव ह्यग्ने रश्मयस्तस्य रथगृत्सश्च रथौजाश्च सेनानीग्रामण्याविति वासन्तिका तावृतू पुञ्जिकस्थला च क्रतुस्थला चाप्सरसाविति दिक्चोपदिशा चेति ह स्माह माहित्थिः सेना च तु ते समितिश्च दङ्क्ष्णवः पशवो हेतिः पौरुषेयो वधः प्रहेतिरिति यद्वै सेनायां च समितौ चर्तीयन्ते ते दङ्क्ष्णवः पशवो हेतिः पौरुषेयो वधः प्रहेरिति यदन्योऽन्यं घ्नन्ति स पौरुषेयो वधः प्रहेतिस्तेभ्यो नमो अस्त्विति तेभ्य एव नमस्करोति ते नो मृळयन्त्विति त एवास्मै मृळयन्ति ते यं द्विष्मो यश्च

11. Then he lays down the *pañcacūḍā* bricks (bricks having five knobs on their sides). *Nākasadas* are indeed sacrifice and sacrifice, no doubt, is the *pañcacūḍās.* The *nākasadas* are these four priests with the Yajamāna as the fifth. The *pañcacūḍās* are the Hotās. Now the Hotās are in addition (to the officiating priests) and whatever additional is a *cūḍā* (protruding appendix). Since five of them are in excess they are *pañcacūḍās* (having five protruding knobs).

12. Why he places the *nākasada-pañcacūḍās* is this — *nākasadas* are his self and the *pañcacūḍās* make the productive pair. This mate, out of the pair, (*pañcacūḍās*) is one half of the self, for, when the self is with his mate, then he is whole and complete.

13. And again why he places the *nākasada-pañcacūḍās* — the *nākasadas* are the self and the *pañcacūḍās* are the subjects. Subjects being in excess to one's self and whatever is in excess being a *cūḍa* (appendix), since they are five additional ones, they are *pañcacūḍās.*

14. Again why he lays down *nākasada-pañcacūḍās* — the quarters are the *nākasadas;* the quarters themselves are *pañcacūḍās.* Those five regions which are on this side of yonder sun are *nākasadas* and those that are beyond him the (yonder sun) and *pañcacūḍās.* Those regions which are beyond the yonder sun are in excess. That which is in excess, they are *pañcacūḍās.*

15. As to why he lays down the *pañcacūḍās* is this — at that time the gods got scared that the terrible Rākṣasas may destroy these worlds of theirs from above. So they made these (*pañcacūḍās*) protectors of these worlds from above. They are the arrows and missiles. In the same manner does the Yajamāna now place those protectors for these worlds, (who form) the arrows and missiles.

16. He places one of them in the front (saying), "This one in the front, the tawny-haired one" — it is Agni who is in front and so he says "in the front" It is because they carry the Agni (from *Gārhapatya*) towards the east and propitiate him in the front. Why he calls him tawny-haired is because Agni is as it were, yellow. "The sun — rayed one" — for, Agni's flames are like the rays of the sun. "His Rathagṛtsa and Rathaujas are the commander and his head-man" — the two months forming the spring season are these

नो द्वेष्टि तमेषां जम्भे दध्म इति यमेव द्वेष्टि यश्चैनं द्वेष्टि तमेषां जम्भे दधात्यमुमेषां जम्भे दधामीति ह ब्रूयाद्यं द्विष्यात्ततो ह तस्मिन्न पुनरस्त्यपि तन्नाद्रियेत स्वयं निर्दिष्टोह्येव स यमेवं विद्वेष्टि ॥१६॥

अथ दक्षिणतोऽयं दक्षिणा विश्वकर्मेत्ययं वै वायुर्विश्वकर्मा योऽयं पवत एष हीदꣳ सर्वं करोति तद्यत्तमाह दक्षिणेति तस्मादेष दक्षिणेव भूयिष्ठं वाति तस्य रथस्वनश्च रथेचित्रश्च सेनानीग्रामण्याविति ग्रैष्मौ तावृतू मेनका च सहजन्या चाप्सरसाविति दिक्चोपदिशा चेति ह स्माह माहित्थिरिमे तु ते द्यावापृथिवी यातुधाना हेती रक्षाꣳसि प्रहेतिरिति प्रयातुधाना हैवात्र हेती रक्षाꣳसि प्रहेतिस्तेभ्यो नमो अस्त्विति तस्योक्तो बन्धुः॥१७॥

अथ पश्चादयं पश्चाद्विश्वव्यचा इत्यसौ वा आदित्यो विश्वव्यचा यदाह्येवैष उदेत्यभेदꣳ सर्वं व्यचो भवति तद्यत्तमाह पश्चादिति तस्मादेतं प्रत्यञ्चमेव यन्तं पश्यन्ति तस्य रथप्रोतश्चासमरथश्च सेनानीग्रामण्याविति वार्षिकौ तावृतू प्रम्लोचन्ती चानुम्लोचन्ती चाप्सरसाविति दिक्चोपदिशा चेति ह स्माह माहित्थिरहोरात्रे तु ते ते हि प्र च म्लोचतोऽक च म्लोचतोऽ व्याघ्रा हेतिः सर्पाः प्रहेतिरिति व्याघ्रा हैवात्र हेतिः सर्पाः प्रहेति स्तेभ्यो नमो अस्त्विति तस्योक्तो बन्धुः॥१८॥

अथोत्तरतोऽयमुत्तरात्संयद्वसुरिति यज्ञो वा उत्तरात्तद्यत्तमाहोत्तरादित्युत्तरत उपचारो हि यज्ञोऽथ यत्संयद्वसुरित्याह यज्ञꣳ हि संयन्तीतीदं वस्विति तस्य तार्क्ष्यश्चारिष्टनेमिश्च सेनानीग्रामण्याविति

two. "Punjikasthalā and Kratusthalā are his Apsarās (attendant nymphs)." According to Māhitthi these two are the quarter and the intermediate quarter. But actually they are the army and the warfare. "The killer beast is the arrow and man-slaughter is the missile". In as much as they fight in army and warfare, those killer beasts are the arrows. Man-slaughter is the missile; since they slay one another, it is the missile. "To them be my saluation" — it is to them he prostrates. "Be they kind to us" — they are indeed kind to him (Yajamāna). "He whom we hate and he who hates us -- him we put into their jaws. So and so I put into their jaws" — thus he may mention the name of the one whom he hates so that he will be no more (alive). Or, he need not do so (mention the enemy by name) because whom he hates is (automatically) indicated (even without being named).

17. Then on the southern side (he places one *pañcacūḍā*) (saying), "This one on the right is Viśvakarmā." The Viśvakarmā (all-doer) is the Vāyu who blows here, for it is he who makes or does everything here. Because he refers to him as on the right; it is the south that he (Vāyu) blows most. "Rathasvana and Rathacitra, his commander and head-man" — the two months of summer season are these two. Menakā and Sahajanyā are his Apsarās (attendant nymphs). According to Māhitthi, these two are the quarter and the intermediate quarter. But these two are actually heaven and earth. "Demons are the arrows and Rākṣasas, the missles." I prostrate to them. The significance of this has been explained.

18. Then (he places one of the *pañcacūḍās*) behind (on the western side) (saying), "This one behind, the all-pervading" — this sun is indeed the all-pervading. When he rises, everything here gets illuminated. Because he refers to him as "on the back" it is only when he (sun) gets towards the west he is seen. "Rathaprota and Asamaratha, his commander and the head-man" — the two months of the rainy season are these two. Pramlocantī and Anumlocantī are his Apsarās (attendant nymphs). According to Māhitthi, these two are the quarters and the intermediate quarter. But these two are actually the day and night, since they rise and set. "Tiger is the arrow and serpents, the missile." "I prostrate them." The significance of this has been explained.

19. Then (he places one of them) on the left side (northwards) (saying), "This one on the left, the *samyadvasu* (bountiful wealth)." Sacrifice is indeed on the left. Because he refers to it as "on the left." The sacrifice is

शारदौ तावृतू विश्वाची च घृताची चाप्सरसाविति दिक्चोपदिशा चेति ह स्माह माहित्थिर्वेदिश्च तु ते स्रुक्च वेदिरेव विश्वाची स्रुग्घृताच्यापो हेतिर्वातः प्रहेतिरित्यापो हैवात्र हेतिर्वातः प्रहेतिरतो ह्येवोष्णो वात्यतः शीतस्तेभ्यो नमो अस्त्विति तस्योक्तो बन्धुः॥१९॥

अथ मध्येऽयमुपर्यर्वाग्वसुरिति पर्जन्यो वा उपरि तद्यत्तमाहोरपरीत्युपरि हि पर्जन्योऽथ यदर्वाग्वसुरित्याहातो ह्यर्वाग्वसु वृष्टिरन्नं प्रजाभ्यः प्रदीयते तस्य सेनजिच्च सुषेणश्च सेनानीग्रामण्याविति हैमन्तिकौ तावृतू उर्वशी च पूर्वचित्तिश्चाप्सरसाविति दिक्चोपदिशा चेति ह स्माह माहित्थिराहुतिश्च तु ते दक्षिणा चावस्फूर्जन्हेतिर्विद्युत्प्रहेतिरित्यवस्फूर्जन्हैवात्र हेतिर्विद्युत्प्रहेतिस्तेभ्यो नमो अस्त्विति तस्योक्तो बन्धुः॥२०॥

एते हैते हेतयश्च प्रहेतयश्च यांस्तद्देवा एषां लोकानामुपरिष्टाद्गोप्तॄनकुर्वताथ यास्ताः प्रजा एते ते सेनानीग्रामण्योऽथ यत्तन्मिथुनमेतास्ता अप्सरसः सर्व एव तद्देवाः कृत्स्ना भूत्वा सह प्रजया सह मिथुनेनैतस्मिन्नाके स्वर्गे लोकेऽसीदंस्तथैवैतद्यजमानः सर्व एव कृत्स्नो भूत्वा सह प्रजया सह मिथुनेनैतस्मिन्नाके स्वर्गे लोके सीदति॥२१॥

ता वा एता दशेष्टका उपदधाति दशाक्षरा विराड्विराळेषा चितिस्ता उ वै पञ्चैव द्वे द्वे ह्युपदधाति ता हैता अग्नेराशिषस्ता उत्तमायां चिता उपदधात्यन्त एषोऽग्नेर्यदुत्तमा चितिरन्ततस्तदग्नेराशिषो

performed from the left (north) side. Why he calls it *samyadvasu* is because, they do converge together (*samyanti*) to the sacrifice thinking "this is wealth." Tārkṣya and Ariṣṭanemi are his commander and the headman. These are the two months of autumn season. *Viśvācī* and *Ghṛtācī* are his Apsarās (attendant nymphs). But Māhitthi identifies them as the quarter and the intermediate quarter. But they are the *vedī* (altar) and the *sruk* (offering ladle) because the *vedī* is inclined in all directions (*viśvācī*) and the ladle is *ghee*-inclined (*ghṛtācī*). "Water the arrow and wind the missile." For, water indeed is the arrow and wind is the missile. That is why, here, in the northern direction it blows hot and hence cold. "To them I prostrate" — its significance has been explained.

20. Then (he places one of them) in the middle (saying), "This one above, the bestower of plenty, downwards (*arvāg vasu*)" — the one above is of course, the cloud (rain-god) and when he refers to him as "one above" he means the rain-god who is above. By refering to him as "bestower of plenty, downwards" he means the plenty, that is rain and food for all living beings bestowed or showered downwards. "Senajit and Suṣeṇa are his commander and the head-man (the conquerer of armies and the leader of a fine army)." These are the two months of the winter seasons. "Urvaśī and Pūrvacittā are the Apsarās (attendant nymphs). But according to Māhitthi they are the quarter and intermediate quarter. But they are actually the oblation (*āhuti*) and *dakṣiṇā* (sacrificial gift). "Thunder is the arrow and lighting the missile" — for indeed thunder is here the arrow and the lightning is the missile. "To them I prostrate." The import of this has been explained.

21. These then are the arrows and missiles which the gods then placed as protectors over these worlds. As to the Prajās (offspring) they are the commanders and head-man. The mates are the nymphs or Apsarās. Having thus become complete with offsprings and partner, in like manner, this Yajamāna, having become complete with offspring and mate, now seats himself on the *nāka*, the world of heaven.

22. Thus there are ten (*nākasada-pañcacūḍā*) bricks he lays down. The Virāj metre has ten syllables and this layer is Virāj (far-shining). There are, however, only five of them because he lays them down two at a time. Verily they are prayers to *Agni*-altar for prosperity. He places them in the last layer

निराह पञ्च भवन्ति पञ्च हि यज्ञ आशिषोऽथैने अन्तरा पुरीषं निवपत्यग्नी हैतौ यदेते इष्टके नेदिमावग्नी सꣳशोचात इत्यथो अन्नं वै पुरीषमन्नेनैवाभ्यामेतत्संज्ञां करोति ॥२२॥

अथातोऽन्वावृतं पुरस्तादुपधाय दक्षिणतः पश्चादुत्तरतो मध्य उपदधात्यथोत्तराः पुरस्तादेवाग्रे उपधाय दक्षिणत उत्तरतो मध्ये पश्चादुपदधात्यवस्तात्प्रपदनो ह[४] स्वर्गो लोक एतद्वै देवा इमाँल्लोकान्त्सर्वतः समपिधायावस्तात्स्वर्गं लोकं प्रापद्यन्त तथैवैतद्यजमान इमाँल्लोका-न्त्सर्वतः समपिधायावस्तात्स्वर्गं लोकं प्रपद्यते॥ २३॥॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

छन्दस्या उपदधात्यत्रैष सर्वोऽग्निः सꣳस्कृतः स एषोऽत्र श्रियमैच्छन्नो [१]हैषोऽतः पुरा तस्मा अलमास यच्छ्रियमधारयिष्यत्तस्मादिदमप्येतर्ह्याहुर्न वा एषोऽलꣳ श्रियै[२] धारणाय राज्याय वा ग्रामणीष्ठ्याय वेति तस्मै देवा एताꣳ श्रियं प्रायच्छन्नेताश्छन्दस्याः पशवो वै छन्दाꣳस्यन्नं पशवोऽन्नमु श्रीः॥१॥

त्रिचान्युपदधाति त्रिवृद्वै पशुः पिता माता पुत्रोऽथो गर्भ उल्बं जराय्वथो त्रिवृद्वा अन्नं कृषिर्वृष्टिर्बीजमेकैवातिछन्दा भवत्येका ह्येव सा सर्वाणि छन्दाꣳ स्यति सा या सा श्रीर्महत्तदुक्थं तद्यत्तन्महदुक्थमेतास्ताश्छन्दस्याः॥२॥

तस्य शिरो गायत्र्य आत्मा त्रिष्टुभोऽनूकं जगत्यः पक्षौ पङ्क्तयोऽथैतासां ककुभां चत्वारि-चत्वार्यक्षराण्यादायातिच्छन्दस्युपदधाति सा सातिच्छन्दा एव भवति गायत्र्य इतराः संपद्यन्ते

४. हि My
१. वैषोतः TE
२. श्रिये My, N

for, this last layer is the end of the altar and the blessings for the Agni come in the end. They are five because in sacrifice, the blessings are five. Now he puts loose soil in between them. These pairs of bricks are indeed fire. Lest these fires should burn each other (he puts loose soil in between). Loose soil is food. It is thus by means of food that he brings about harmony between them.

23. This is the order in which it should proceed. First laying a brick in front, he lays down those on the right side, then behind, then on the left and then in the middle. Then come the upper ones — first one in the front, then both in the right, then on the left, then in the middle and then in the rear. The entrance to the world of heaven is indeed from below. Because the gods at that time, having closed up these worlds on all sides entered the world of heaven from below. In like manner, this Yajamāna, having closed up all these worlds on all sides, enters the world of heaven from below. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. He now lays down the *chandasyā* bricks. Now here this *Agni*-altar has become complete. He (the altar) now wished for *Śrī* (distinction). Because before this it was incomplete and was not qualified to own distinction or *Śrī* That is why it is said (in particular cases) that so and so person is not deserving to have the distinction to assume the leadership of a country or village community. Gods gave these *chandasyās* bricks to confer *Śrī* (distinction) to the altar. *Chandasyās* are same as cattle and *chandasyās* are food. Cattle and food constitute *Śrī* .

2. He lays them in threes. Cattle is threefold; namely, the father, the mother and the son . Or namely, embryo, placenta and chorion (*jarāyu*). Food also is threefold; namely cultivation, rain and seed . Out of these, one is an excessive meter (Atichandas). For even though it is one, it is bigger than the other metres . That distinction (of the *atichandas*) lies in the great hymn of praise (*ukthya*) and as to that great hymn of praise are those *chandasyās* (bricks of metres) .

3. Gāyatrī verses are its head; Triṣṭubh verses its body; Jagatī verses its spine and the Paṅktī verses are its wings; out of each of the Kakubh verses, he takes four syllables and adds them to the *atichandas*. That is how it be-

सैव गायत्र्यशीतिर्या बृहत्यः सा बार्हती या उष्णिहः सोष्णिह्यथ यद्विशो यदर्धर्चौ यदैन्द्राग्नं यदावपनं तदतिच्छन्दा अथ यन्नदो यत्सूददोहा यत्पदनुषङ्गा यत्किञ्चात्रानुष्टुप्कर्मीणं[३] तदनुष्टुभः॥३॥

प्रतिष्ठा द्विपदा एतावद्वै महदुक्थं महदुक्थꣳ श्रीः सर्वामेवास्मा एतां देवाः श्रियं प्रायच्छꣳस्तथैवास्मा अयमेताꣳ सर्वाꣳ श्रियं प्रयच्छति॥४॥

यद्वेव छन्दस्या उपदधात्येतद्वै देवा एतं नाकꣳ स्वर्गं लोकमपश्यन्नेता स्तोमभागास्तस्मिन्नविꣳ-शस्तेषां विशतां प्रजापतिरुत्तमोऽविशत्सं यः स प्रजापतिरेतास्ताश्छन्दस्याः॥५॥

तस्य शिरो गायत्र्यस्ता यद्गायत्र्यो भवन्ति गायत्रꣳ हि शिरस्तिस्रो भवन्ति त्रिवृद्धि शिरः पूर्वार्ध उपदधाति पुरस्ताद्धीदꣳ शिरः॥६॥

उरस्त्रिष्टुभस्ता रेतः सिचोर्वेलयोपदधाति पृष्ट्यो वै रेतः सिचा उरो वै प्रतिपृष्ट्यः॥७॥

श्रोणी जगत्यः स यावति पुरस्तात्स्वयमातृण्णायै त्रिष्टुभ उपदधाति तावति पश्चाज्जगतीर्यो वा अयं मध्ये प्राणस्तदेषा स्वयमातृण्णा यावत्यु वा एतस्मात्प्राणात्पुरस्तादुरस्तावति पश्चाच्छ्रोणी॥८॥

सक्थ्यावनुष्टुभस्ता अनन्तर्हिता जगतीभ्य उपदधात्यनन्तर्हिते तच्छ्रोणिभ्याꣳ सक्थ्यौ दधाति॥९॥

पर्शवो बृहत्यः कीकसा ककुभः सोऽन्तरेण त्रिष्टुभश्च ककुभश्च बृहतीरुपदधाति तस्मादिमा उभयत्र पर्शवो बद्धाः कीकसासु च जत्रुषु च॥१०॥

३. कर्माणं MD

comes one with *atichandas.* The others become Gāyatrīs. This is that eighty count Gāyatrī. From the *Bṛhatīs,* the *Bārhata* is made up and from Uṣṇiks, the *Auṣniha.* The half-*Ṛks* are the Vasu, the Aindrāgnī and insertion — they are Atichandas. As to the *Nāda* verse, the *Sūdadohā,* the *pāda* appendages and whatever Anuṣṭhubh there is — they constitute the *atichandas.*

4. The Dvipadā verses form the foot-hold. This much constitute the *Mahaduktha* (great hymn of praise) and this great hymn of praise is what is known as *Śrī* (distinction). The gods conferred on him (*Agni*-altar) all that *Śrī* . In the same manner, this Yajamāna confers on him all that distinction.

5. Why he places the *chandasyā* bricks is also this — gods saw the heaven in the form of *stomabhāgas;* that is the *nāka* and they entered it. While they were entering; Prajāpati entered last. That Prajāpati is these *chandasyās.*

6. His head is Gāyatrī. As to its being Gāyatrī, it is because the head is of the nature of Gāyatrī. They are three for the head is threefold. They are placed in the front side because this head is in the front.

7. The Triṣṭubhs constitue the chest. They are placed between the *retassica* bricks because *retassicas* are the side bones. The side bones lie against the chest.

8. The Jagatīs constitute the hips. These are placed so much behind the naturally perforated bricks as the *triṣṭubh* bricks are placed before the naturally perforated ones. Because the naturally perforated bricks are the vital airs in the middle. As far from that vital air as the chest is in front, so far are the hips behind the vital air.

9. The Anuṣṭubhs are the thighs. They should be placed close to the *jagatī* bricks. Thereby the thighs are placed close to the hips.

10. The *Bṛhatīs* are the ribs and *Kakubhs* are the bones of the breast. He places the *Bṛhatīs* between the *Triṣṭubhs* and *Kakubhs,* whence these bones got fashioned on either side by the breast-bone and the ribs.

11. The Uṣṇiks are the neck. He places them close to the Gāyatrīs and

ग्रीवा उष्णिहस्ता अनन्तर्हिता गायत्रीभ्य उपदधात्यनन्तर्हितास्तच्छीर्ष्णो ग्रीवा दधाति॥११॥

पक्षौ पङ्क्त्यस्ता यत्पङ्क्त्यो भवन्ति पाङ्क्तौ हि पक्षौ पार्श्वत उपदधाति पार्श्वतो हीमौ पक्षौ यद्वर्षीयश्छन्दस्तद्दक्षिणत उपदधाति दक्षिणं तदर्धं पशोर्वीर्यवत्तरं करोति तस्माद्दक्षिणोऽर्धः पशोर्वीर्यवत्तरः॥१२॥

उदरमतिच्छन्दाः पशवो वै छन्दांस्यन्नं पशव उदरमु वा अन्नमत्युदरं हि वा अन्नमत्ति तस्माद्यदोदरमन्नं[4] प्राप्नोत्यथ तज्जग्धं यातयामरूपं भवति तद्यदेषा पशूंश्छन्दांस्यत्ति तस्मादतिच्छन्दा अत्ति छन्दा ह वै तामतिच्छन्दा इत्याचक्षते परोऽक्षं परोक्षकामा हि देवाः॥१३॥

योनिः पुरीषवती ते संस्पृष्टे उपदधाति संस्पृष्टे ह्युदरं च योनिश्च पुरीषसंहिते भवतो मांसं वै पुरीषं मांसेन वा उदरं च योनिश्च संहिते पूर्वातिच्छन्दा भवत्यपरा पुरीषवत्युत्तरं ह्युदरमधरा योनिः॥१४॥

ते प्राच्या उपदधाति प्राङ् ह्येषोऽग्निश्चीयतेऽथो प्राग्वै प्राच उदरं प्राची योनिर्बहिस्तोमभागं हृदयं वै स्तोमभागा हृदयमु वा उत्तममथोदरमथ योनिः॥१५॥

ते दक्षिणतः स्वयमातृण्णाया उपदधात्यथ प्रथमायां चिता उत्तरतः स्वयमातृण्णाया उदरं च योनिं चोपदधाति यो वा अयं मध्ये प्राणस्तदेषा[5] स्वयमातृण्णैतस्य तत्प्राणस्योभयत उदरं च योनिं च दधाति तस्मादेतस्य प्राणस्योभयत उदरं च योनिश्च॥१६॥

प्रतिष्ठा द्विपदास्ता यद्द्विपदा भवन्ति द्वन्द्वं हि प्रतिष्ठा तिस्रो भवन्ति त्रिवृद्धि प्रतिष्ठा पश्चादुपदधाति पश्चाद्धीयं प्रतिष्ठा ॥१७॥

४. यथोदर TE
५. तशैषा H,My,TE

thereby he places the neck near the head.

12. The Paṅktīs are the wings. Why they are Paṅktīs is becasue the wings are Paṅkti or of fivefold nature. He places them on the sides because the wings are on the sides. That metre which is larger is placed on the right side and thus makes the right side of the animal stronger. That is why the right half of animal's body is stronger.

13. The *atichandas* constitute the belly. Because, the metres are cattle and cattle are food. It is the belly that consumes the food. Therefore when the food reaches the belly, it becomes eaten and assumes the digested form. In as much as these (*atichandas* bricks) eat (*atti*) the metres, namely cattle, they are called *atichandas. Atichandas* is what is mystically called *atichandas.* For, gods preferred concealed names.

14. A brick (spread over) with loose soil (*purīṣavatī*), constitutes the womb. These two (*atichandas* and the *purīṣavatī*) are laid down close to each other. Because, the belly and the womb are close to each other. Both these are covered by loose soil. *Purīṣa* or loose soil is flesh. The belly and the womb are connected with flesh. The front one is an *atichanda* and behind is the *purīṣavatī*; because the belly is above and the womb is below.

15. He places them projecting eastwards; because this *Agni*-altar is built up (tending) towards the east. When one moves forward, both his belly and womb move forward. These are placed outside the *stomabhāgas*, for the *stomabhāgas* are the heart. Because the head is highest, then come the belly and the womb.

16. He places them to the right of the naturally perforated brick. Now in the first layer, he placed both the belly and the womb to the north of the *Svayamātṛṇṇā*. Because that naturally perforated one is indeed the vital air in the middle. Thereby he places the belly and the womb on both sides of that centrally situated vital air. That is why the belly and the womb are on either sides of the central vital air.

17. The *Dvipadās* are the feet. Why they are *Dvipadā* is because a pair confers stability. There are three such verses; for a stand is threefold (with two feet and a tail). He lays them down at the back, for the feet are at the back (bottom) of the body.

सोऽस्त्येष सुकृत आत्मा तद्यस्य हैतमेवꣳ सुकृतमात्मानं कुर्वन्त्येतꣳ ह स सुकृतमात्मानमभिसंभवत्यथ यस्य हैतमतोऽन्यथा कुर्वन्ति दुष्कृतꣳ ह तस्यात्मानं कुर्वन्ति स ह दुष्कृतमेवात्मानमभिसंभवति॥१८॥

तदेते सामनिधने ऽभ्युक्ते अर्को देवानां परमे व्योमन्नर्कस्य देवाः परमे व्योमन्नित्येतद्धै देवानां विशतां प्रजापतिरुत्तमोऽविशत्तस्मादाहार्को देवानां परमे व्योमन्नित्यथ यदाहार्कस्य देवाः परमे व्योमन्नित्ययं वा अग्निरर्कस्तस्यैतदुत्तमायां चितौ सर्वे देवा विष्टास्तस्मादाहार्कस्य देवाः परमे व्योमन्निति॥१९॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

गार्हपत्यमुपदधात्येतद्धै देवाः प्राप्य राध्वेवामन्यन्त तेऽब्रुवन्केनेदमरात्स्मेति गार्हपत्येनैवेत्यब्रुवन्गार्हपत्यं वै चित्वा समारुह्य प्रथमां चितिमपश्याम प्रथमायै द्वितीयां द्वितीयायै तृतीयां तृतीयायै चतुर्थीं चतुर्थ्यै पञ्चमीं पञ्चम्या इदमिति॥१॥

तेऽब्रुवन्नुप तज्जानीत यथेयमस्मास्वेव राद्धिरसदिति तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्तदिच्छत यथेयमस्मास्वेव राद्धिरसदिति॥२॥

ते चेतयमाना एतदपश्यन्निहेममाहृत्योपदधामहा इति तमिहाहृत्योपादधत तस्मिन्व्यवदन्त वसवः पुरस्ताद्रुद्रा दक्षिणत आदित्याः पश्चान्मरुत उत्तरतो विश्वेदेवा उपरिष्टादिहोपदधामेहोपदधामेति॥३॥

तेऽब्रुवन्मध्य एवोपदधामहै स सो[1] मध्य उपहितः सर्वेषां भविष्यतीति तं मध्य उपादधत

१. स नो My, V1

18. Thus that body of his (*Agni*-altar) is well made. He whose body is so well made, his body becomes complete. He whose body is not thus well made, his body remains incomplete.

19. It is keeping in mind this fact that the two *Nidhana Sāmans* (*Sāma* hymns marking the completion) are chanted —"The light in the highest realm of the gods" and "the gods are in highest heaven of the light." At that time, when gods were entering (the *nāka*), Prajāpati was the last to enter. That is why he says, "The light is in the highest realm of gods." As to why he says, "The gods are in highest heaven of the light" is because, the light, doubtless, is the *Agni*-altar and it is on its highest layer where all the gods have thus entered. That is why he says "The gods are in the highest heaven of light." (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. He lays down the *Gārhapatya* altar. For, the gods having obtained this much, considered themselves successful. They said (among themselves), "By what means have we succeeded." They got the answer, "By means of the *Gārhapatya*; because it is after building up the *Gārhapatya* and ascending it, we discovered the first layer. From the first layer (we saw) the second; from the second, the third; from the third, the fourth and from the fourth (we saw) the fifth layer."

2. They said, "You think upon that (point) so that this success will remain only with us." They said, "Meditate", by which they meant "wish for a layer." Accordingly they wished "this success may remain only with us."

3. While meditating they arrived at this idea, "Let us bring this *Gārhapatya* here and place it (on the fire-altar)." They brought it here and placed it on the altar. They debated with each other — "Vasus are in the front; Rudras on the right side; Ādityas at the rear; Maruts on the left side and Viśvedevās above — let us place it here, let us place it here."

4. They again said, "Let us place it in the middle and by laying it in the middle, it will belong to all of us." So they placed it in the middle (of the fifth layer) and owned thereby that success unto themselves (or vested their success in the body of the altar). In the same manner, this Yajamāna, while

तदेताꣳ राद्धिमात्मन्नदधत मध्यतो मध्यत एवैतदेताꣳ राद्धिमात्मन्नदधत तथैवैतद्यजमानो यद्गार्हपत्यमुपदधात्येतामेवैतद्राद्धिमात्मन्धत्ते मध्यतो मध्यत एवैतदेताꣳ राद्धिमात्मन्धत्ते॥४॥

यद्वेव गार्हपत्यमुपदधात्यन्नं वै गार्हपत्योऽयमग्निश्चितोऽत्र एवैतदन्नमपिदधाति मध्यतो मध्यत एवास्मिन्नेतदन्नं दधाति॥५॥

यद्वेव गार्हपत्यमुपदधाति वेदिर्वै देवलोकोऽथ वा एष बहिर्वेदि चितो भवति तं यदिहाहृत्योपदधाति तदेनं वेदौ देवलोके प्रतिष्ठापयति॥६॥

यद्वेव गार्हपत्यमुपदधाति योनिर्वै पुष्करपर्णमथ वा एष बहिर्योनि चितो भवति बहिर्धो वा एतद्योनेरग्निकर्म यत्पुरा पुष्करपर्णात्तं यदिहाहृत्योपदधाति तदेनं यो नौ पुष्करपर्णे प्रतिष्ठापयति तथो हैषो बहिर्धा भवत्यष्टाविष्टका उपदधाति तस्योक्तो बन्धुस्तं वा एतैरेव यजुभिरेतयावृता चिनोति यो ह्येवासौ स एवायं तमेवैतदाहृत्येहोपदधाति॥७॥

अथ पुनश्चितिमुपदधात्येतद्वै देवा गार्हपत्यं चित्वा तस्मिन्नाद्धिं नापश्यन्योनिर्वै गार्हपत्या चितिरेषो वै योने राद्धिर्यद्रेतः प्रजातिस्तस्यामेतस्यां योनौ रेतः प्रजातिं नापश्यन्॥८॥

तेऽब्रुवन्नुप तज्जानीत यथास्यां योनौ रेतः प्रजातिं दधामेति तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्तदिच्छत यथास्यां योनौ रेतः प्रजातिं दधामेति॥९॥

ते चेतयमाना एतां पुनश्चितिमपश्यꣳस्तामुपादधत तदेतस्यां योनौ रेतः प्रजातिमदधुर्मध्यतो मध्यत एवैतदेतस्यां योनौ रेतःप्रजातिमदधुस्तथैवैतद्यजमानो यत्पुनश्चितिमुपदधात्येतस्या-मेवैतद्योनौ रेतः प्रजातिं दधाति मध्यतो मध्यत एवैतदेतस्यां योनौ रेतः प्रजातिं दधाति॥१०॥

laying down the *Gārhapatya* puts that success into his own self. By laying it in the middle he owns that success in the middle of his self.

5. Why he lays down the *Gārhapatya* is this — *Gārhapatya* no doubt, is food and this *Agni*-altar that is built is the eater. Here he places that food. He places it in the middle and thereby he puts food in the middle (of the body).

6. And again as to why he lays down the *Gārhapatya* — the world of the gods is indeed the *vedi* (altar-site). But that *Gārhapatya* happend to be the one built up outside the *vedi,* the abode of gods.

7. Again why he lays down the *Gārhapatya*— the lotus-leaf is of course a womb. But that one (*Gārhapatya*) happens to be built up outside the womb. That fire ritual (concerning *Gārhapatya*) performed prior to (laying down of) the lotus-leaf happens to be the one which took place outside the womb. So when they bring *Gārhapatya* here and lay down, he establishes it within the womb, on the lotus-leaf and thus it ceases to be outside (the womb). He lays down eight bricks. The purport of it has been explained. He builds it up with same *Yajus* formulas and in the same order; for, this one is that same (*Gārhapatya* fire). He thus brings it here and lays it down.

8. He then lays down the *punaściti* bricks. The gods at that time, having built the *Gārhapatya* did not feel successful therein; for the *Gārhapatya* altar is a womb and success in a womb depends on the seed; the generative power. They did not see the seed, the productive power in this *citi.*

9. They said "Find out how we can lay seed and productive power in this womb." They further said, "Meditate" whereby they doubtless meant to say, discover a layer and find out how we may lay seed and productive power in the womb.

10. While meditating they saw this *punaściti* and placed it on (the *Gārhapatya*). Thereby they laid seed and productive powers into this womb. In the centre of it (they placed). Thus they laid seed and productive power in the very centre of this womb. In the same way this Yajamāna, while laying down the *punaściti,* lays seed and productive power into this womb. In the centre (he lays down) and thus the seed and productive power are deposited in the middle of the womb.

ताः हैके जघनार्थ उपदधाति जघनाथद्धि रेतः सिच्यते पुच्छसन्धौ पुच्छाद्धै रेतः सिच्यत इति न तथा कुर्याद्बहिर्धा ह ते योनौ रेतः प्रजातिं दधाति ये तथा कुर्वन्ति मध्य एवोपदध्यात्तत्संप्रति योनौ रेतः प्रजातिं दधाति॥११॥

अष्टाविष्टका उपदधात्यष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तैवैनमेतद्रेतो भूतः सिञ्चति पञ्चकृत्वः सादयति पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्रेतो भूतः सिञ्चत्यष्टाविष्टकाः पञ्च-कृत्वः सादयति तत्त्रयोदश त्रयोदश मासाः संवत्सरस्त्रयोदशाग्नेश्चितिपुरीषाणि यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति॥१२॥

यद्वेव पुनश्चितिमुपदधात्येतद्वा एतदयथायथं करोति यदाहवनीयाद्गार्हपत्यमुत्तरं चिनोति तद्यत्पुनश्चितिमुपदधाति य एवायमग्निमग्निश्चितस्तमेवैतदाहृत्यास्योपरिष्टात्पुनश्चिनोति तद्यच्चितः सन्तं पुनश्चिनोति तस्मात्पुनश्चितिः॥१३॥

तद्धैके जघनार्धे गार्हपत्यमुपदधाति पूर्वार्धे पुनश्चितिमाहवनीयश्च वा एतौ गार्हपत्यश्चैवं वा एतावग्नी इति न तथा कुर्यादयं वै लोको गार्हपत्यो द्यौराहवनीय उत्तरो वा असावस्यैतस्मादेनामुत्तरामेवोपदध्यात् ॥१४॥

यद्वेव गार्हपत्यं च पुनश्चितिं चोपदधातिं वेदिश्च हैते अग्नेरुत्तरवेदिश्चाथ ये अमू पूर्वे निवपत्यध्वरस्य ते अथ हैते अग्नेस्तद्यदेते उपधायाग्निं निदधाति वेदौ चैवैनमेतदुत्तरवेदौ च प्रतिष्ठापयति॥१५॥

11. Some people lay it (*punaściti*) down on the rear side (of the altar) because the seed is introduced from the rear side. (The altar being in the shape of a bird and the impregnation in a bird takes place from the back). They introduce this on the juncture of the tail (and the body), for it is at that point of the tail that seed is introduced. This is not to be done so. Whoever does like that is laying the productive power outside the womb. Therefore it (*punaściti*) should be introduced only in the middle and thereby one lays the seed and productive power right into the womb.

12. Eight bricks are laid down (as *punaściti*). Gāyatrī metre has eight syllables and the *Agni*-altar is of Gāyatrī's nature. As great as Agni is; as great as is his size, so great he places him in the form of seed. Five times he settles it for, the fire-altar has five layers and a year has five seasons and *Agni* -altar is the year. As great as Agni is, as great as is his size, by so much he thus introduces him in the form of seed. There are eight bricks settled five times and that makes a total of thirteen. Thirteen months make a year and there are thirteen *citipurīṣās* (layer filling pieces). As great as Agni is, as great as in his size, so great he thus becomes.

13. And again why he places the *punaściti* — by laying down the *Gārhapatya* upon the *Āhavanīya* (which is already on the *Agni*-altar), he is certainly causing a disorder. But when he lays down the *punaściti*, he brings this *Agni*-altar that has been built and again builds (*punaḥ-ci*) and thus builds up the Agni which is already built. Hence it is called *punaściti*.

14. Some persons place the *Gārhapatya* on the rear side and the *Punaściti* on the front part and thus the *Āhavanīya* and the *Gārhapatya* are (remaining) two altars. But this way it should not be done. Because *Gārhapatya* is this terrestrial world and the *Āhavanīya* is the sky and he is definitely above this earth. Therefore it (*punaściti*) is to be placed on the top of the *Gārhapatya* (as it represents the sky).

15. As to why he places both the *Gārhapatya* and the *Punaściti* is this — these two are, no doubt, the *vedī* (altar) and the *uttaravedī* (high-altar). Now those two former ones (altars) which he builds up belong to the Adhvara (*Soma* sacrifice) and these which he now puts up belong to the fire-altar. After laying down these two, when he deposits fire thereon, he is establishing him both on the *vedī* and the *uttaravedī*.

यद्वेव पुनश्चितिमुपदधाति पुनर्यज्ञो हैष उत्तरा हैषा देवयज्या पुनर्यज्ञमेवैतदुपधत्त उत्तरामेव देवयज्यामुप हैनं पुनर्यज्ञो नमति॥१६॥

यद्वेव पुनश्चितिमुपदधाति यं वै तं प्राणा ऋषयोऽग्नेऽग्निꣳसमस्कुर्वन्त्स एष तमेवैतत्पुनश्चिनोति तद्यच्चितꣳ सन्तं पुनश्चिनोति तस्माद्वेव पुनश्चितिः॥१७॥

येन ऋषयस्तपसा सत्रमायन्नित्यमूनेतदृषीनाहेन्धाना अग्निꣳ स्वराभरन्त इतीन्धाना अग्निꣳ स्वर्गं लोकमाहरन्त इत्येतत्तस्मिन्नहं निदधे नाके अग्निमिति स्वर्गो वै लोको नाको यमाहुर्मनवस्तीर्णबर्हिषमिति ये विद्वाꣳ सस्ते मनवस्तीर्णबर्हिषमिति सर्वदा हैव स स्तीर्णबर्हिः॥१८॥

तं पत्नीभिरनुगच्छेम देवाः पुत्रैर्भ्रातृभिरुत वा हिरण्यैरित्येतेनैनꣳ सर्वेणानुगच्छेमेत्येतन्नाकं गृभ्णानाः सुकृतस्य लोक इति स्वर्गो वै लोको नाकः स्वर्गं लोकं गृभ्णानाः सुकृतस्य लोक इत्येतत्तृतीये पृष्ठे अधि रोचने दिव इत्येतद्ध[1] तृतीयं पृष्ठꣳ रोचनं दिवो यत्रैष एतत्तपति॥१९॥

आ वाचो मध्यमरुहद्भुरण्युरित्येतद्ध वाचो मध्यं यत्रैष एतच्चीयते भुरण्युरिति भर्तेत्येतदयमग्निः सत्पतिश्चेकितान इत्ययमग्निः सतां पतिश्चेतयमान इत्येतत्पृष्ठे पृथिव्या निहितो दविद्युतदिति पृष्ठे पृथिव्यै निहितो दीप्यमान इत्येतदधस्पदं कृणुतां ये पृतन्यव इत्यधस्पदं कुरुताꣳ सर्वान्पाप्मन इत्येतत्॥२०॥

अयमग्निर्वीरतमो वयोधा इत्ययमग्निर्वीर्यवत्तमो वयोधा इत्येतत्सहस्त्रियो द्योततामप्रयुच्छन्निति सहस्त्रियो दीप्यतामप्रमत्त इत्येतद्विभ्राजमानः सरिरस्य मध्य इतीमे वै लोकाः सरिरं दीप्यमान एषु लोकेष्वित्येतदुप प्रयाहि दिव्यानि धामेत्युप प्रयाहि स्वर्गं लोकमित्येतत्॥२१॥

१. इत्येतद्धि TE, H

16. And again as to why he places the *punaściti* — this is indeed repeated *yajña* and it is a higher type of worship of the gods. He sets up a repeated sacrifice and a higher form of worship, so that the repeated sacrifice tends towards him.

17. Again why he lays down the *punaściti* — this *Agni*-altar is indeed that same one which, in the begining, the *prāṇas*, the *ṛṣis* fashioned. He now builds him up again and in so far as he again (*punaḥ*) builds up (*ci*), it is called *punaściti.*

18. He lays down the *punaściti* saying — "With what austerity the *ṛṣis* sat in the sacrificial session" — he thereby means "those *prāṇas*, who are *ṛṣis* kindling the fire they filled with light" — it means "by kindling the fire they gain the heavenly world." "Upon that pedestal, I place the fire" — *nāka* (pedestal) is indeed the heavenly world. "Whom the wise men call Stīrṇabarhiṣa" — these wise men are the Manus and they called him Stīrṇabarhiṣa or one for whom the grass seat is always spread.

19. He says, "Without wives let us follow him, O gods! with our gold." By this he means — "let us follow him with all (our possessions)." "Gaining the pedestal in the world of meritorious deeds" — (means) *nāka* is indeed the world of heaven which he is to gain and it is the world of meritorious deeds. "Above the third bright surface of the sky" — for, this is indeed, the third bright surface of the sky where the Agni now burns.

20. (He says) "He mounted the centre of the fast-moving speech" -- for, this is the centre of speech where it is now being build up. *Bhuraṇyu* means the sustainer. "This Agni the benevolent master, the receptive." It means "this Agni, the lord of the gods and the one who heads (to prayers)." "Establish upon the surface of the earth, he the brilliant" — meaning "the one set up on the back of earth and shining." "Let him trample over all sinners" which means "let him put down under his feet all the evil doers."

21. (He lays down the fourth brick saying) "This Agni the most heroic bestower of vitality," (meaning) "the most vigorous bestower of strength." "May he shine a thousand times without hindrance" (meaning) "let him shine forth thousandfold unremitting." "Shining forth from the middle of the ocean" — these worlds are the ocean and it means let him blaze forth in these worlds. "You proceed to the divine abode" (meaning) "You go forth to the heavenly world."

संप्रच्यवध्वमुप संप्रयातेत्यमूनेतदृषीनाह समेनं प्रच्यवध्वमुप चैनꣳ संप्रयातेत्यग्रे पथो देवयानान्कृणुध्वमिति यथैव यजुस्तथा बन्धुः पुनः कृण्वाना पितरा युवा-नेति वाक्च वै मनश्च पितरा युवाना वाक्च मनश्चैतावग्नी अन्वाताꣳ सीच्वयि तन्तुमेतमिति योऽसावृषिभिस्तन्तुस्ततस्तेमतदाह ॥२२॥

उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमितीममेतदग्निमाहोच्छैनं बुध्यस्व प्रति चैनं जागृहीतीष्टापूर्ते सꣳसृजेथामयं चेति यथैव यजुस्तथा बन्धुरस्मिन्त्सधस्थे अध्युत्तरस्मिन्निति द्यौर्वा उत्तरꣳ सधस्थं विश्वे देवा यजमानश्च सीदतेति तद्विश्वैर्देवैः सह यजमानꣳ सादयति येन वहसि सहस्रं येनाग्ने सर्ववेदसमित्येतद्धास्य प्रतिज्ञाततमं धाम येन सहस्रं वहति येन सर्ववेदसं तेनेमं यज्ञं नो नय स्वर्देवेषु गन्तव इति तेन न इमं यज्ञं यज्ञं नय स्वर्गं लोकं देवेषु गन्तव इत्येतदयं ते योनिर्ऋत्विय इति तस्योक्तो बन्धुरष्टाविष्टका उपदधाति तस्यो एवोक्तः॥२३॥ इति तृतीयं ब्राह्मणम्॥

॥ इति प्रथमोऽध्यायः ॥

22. (He places the fifth brick saying), "Get closer together; draw nearer to each other" — he only addresses those *ṛṣis* "come closer together; draw near to each other." "You make the paths of the fire to lead to the heaven" — as the text, so the meaning. "Rendering the Pitṛs young again." — The young Pitṛs, no doubt are speech and mind and these two fires are also speech and mind. "In you has he inserted this thread" by which he means "the thread of sacrifice has been spun out by the *ṛṣis*."

23. (Placing the sixth brick he says) "Awaken, O Agni and be watchful." Thus he says to Agni, "Awaken him and also make him active (or be watchful about him)." "Let him be united with *iṣṭa* (desire) and *pūrta* (fulfilment)." As the text, so the meaning. "Upon this, the highest seat" — the sky is the highest seat. "Let the Viśvedevās and the Yajamāna be seated." Thereby he makes the Yajamāna seated alongwith the Viśvedevās. (Placing the seventh brick he says) "By which O Agni you carry thousand; you carry all wealth." This is indeed his most favourite power by which he carries a thousand and all wealth. "This way, you lead this sacrifice of ours unto the light to reach the divine abode" (meaning) thereby you lead this sacrifice of ours to the heavenly world to go to the divine beings. "This is your natural womb" — the meaning of this has been explained. Eight bricks he lays down; the purpose of which has also been explained. (Obviously, the *mantras* for only seven bricks are mentioned here whereas he is actually placing eight bricks. Since there is no inter-linking reference to each brick, perhaps one of these *mantras* is to be divided between two bricks so as to make eight). (Third Brāhmaṇa Ends.)

(Chapter One Ends.)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

ऋतव्या उपदधात्यृतव एते यदृतव्या ऋतूनेवैतदुपदधाति तदेतत्सर्वं यदृतव्याः संवत्सरो वा ऋतव्याः संवत्सर इदꣳ सर्वमिदमेवैतत्सर्वमुपदधात्यथो प्रजननमेतत्संवत्सरो वा ऋतव्याः संवत्सरः प्रजननं प्रजननमेवैतदुपदधाति॥१॥

यद्वेवर्तव्या उपदधाति क्षत्रं वा ऋतव्या विश इमा इतरा इष्टकाः क्षत्रं तद्विश्यत्तारं दधाति ताः सर्वासु चितिषूपदधाति सर्वस्यां तद्विशि क्षत्रमत्तारं दधाति॥२॥

यद्वेवर्तव्या उपदधाति संवत्सर एषोऽग्निः स ऋतव्याभिः सꣳहितः संवत्सरमेवैतदृतुभिः सन्तनोति सन्दधाति ता वै नानाप्रभृतयः समानोदर्का ऋतवो वा असृज्यन्त ते सृष्टा नानैवासन्॥३॥

तेऽब्रुवन्न वा इत्थꣳ सन्तः शक्ष्यामः प्रजनयितुꣳ रूपैः समायामेति त एकैकमृतुꣳ रूपैः समायꣳस्तस्मादेकैकस्मिन्नृतौ सर्वेषामृतूनाꣳ रूपं ता यन्नानाप्रभृतयो नाना ह्यसृज्यन्ताथ यत्समानोदर्का रूपैर्हि समायन्॥४॥

स उपदधाति तपश्च तपस्यश्च शैशिरा ऋतू इति नामनी एनयोरेते नामभ्यामेवैने एतदुपदधात्यसौ वा आदित्यस्तपस्तस्मादेतावृतू अनन्तर्हितौ तद्यदेतस्मादेतावृतू अनन्तर्हितौ तस्मादेतौ तपश्च तपस्यश्च॥५॥

अग्नेरन्तः श्लेषोऽसीति संवत्सर एषोऽग्निः स ऋतव्याभिः सꣳहितः संवत्सरमेवैतदृतुभिः

Chapter Two

BRĀHMAṆA I

1. He lays down the two *ṛtavyās* (seasonal bricks). The *ṛtavyās* are the same as the seasons. Thereby he lays down the seasons. The *ṛtavyās* represent all that is here; because the *ṛtavyās* are indeed the year. The year is everything here. So (in effect) he lays down everything here. They are also productive power because the *ṛtavyās* being the year, the year represents productive power (on the *Agni*-altar and on the Yajamāna).

2. And why he lays down the *ṛtavyās* is this — *ṛtavyās* represent the martial prowess and these other bricks are the common people. He thus places the martial prowess as the eater among the peasantry. He places (some of) them (*ṛtavyās*) in each of the layers and thus he makes the martial prowess the eater among the entire peasantry.

3. And again why he lays down the *ṛtavyās* — this *Agni*-altar is the year and it is put together by these seasonal bricks. Thus he makes the year well-knit and continuous by means of the seasons. The chants for these *ṛtavyās* have varied beginnings but same endings; for, the seasons when they were created were different.

4. They (the seasons) said, "By being thus (different) we shall not be able to procreate and so let us unite." They inhered in each season with their forms. That is why, we have the natures of all seasons in each *ṛtu*. Therefore, they are of different nature because they were created separately and they have the same endings. Because they inhered with their forms (among themselves).

5. He places them (saying), "*Tapa* and *Tapasya* are the dewy seasons". These are the names of these two. He places them only with these two names. The yonder sun is *Tapa* (the scorcher) indeed. These two seasons are not separated from him. Since these two seasons are not separated from him, they are called *Tapa* and *Tapasya.*

6. "You are the inner link of Agni" — this *Agni*-altar is the year and it is knit inside by means of the *ṛtavyās* (seasonal bricks). Thereby, he is only

सन्तनोति सन्दधाति कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधय इतीदमेवैतत्सर्वमृतुभिः कल्पयति कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रता इत्यग्नयो हैते पृथग्यदेता इष्टकास्ते यथानयोर्ऋत्वोर्ज्यैष्ठ्याय कल्पेरन्नेवमेतदाह ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे इति यथैव यजुस्तथा बन्धुः शैशिरा ऋतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्त्विति यथेन्द्रं देवा अभिसंविष्टा एवमिमावृतू ज्यैष्ठ्यायाभिसंविशन्त्वित्यतेतद्द्वे इष्टके भवतो द्वौ हि मासावृतुः सकृत्सादयत्येकं तदृतुं करोति॥६॥

तद्यदेते अत्रोपदधाति संवत्सर एषोऽग्निरिम उ लोकाः संवत्सरस्तस्य द्यौरेव पञ्चमी चितिर्द्यौरस्य शिशिर ऋतुस्तद्यदेते अत्रोपदधाति यदेवास्यैते आत्मनस्तदस्मिन्नेतत्प्रतिदधाति तस्मादेते अत्रोपदधाति॥७॥

यद्वेवैते अत्रोपदधाति प्रजापतिरेषोऽग्निः संवत्सर उ प्रजापतिस्तस्य शिर एव पञ्चमी चितिः शिरोऽस्य शिशिर ऋतुस्तद्यदेते अत्रोपदधाति यदेवास्यैते आत्मनस्तदस्मिन्नेतत्प्रतिदधाति तस्मादेते अत्रोपदधाति॥८॥

स पुरस्तात्स्वयमातृण्णायै च विश्वज्योतिषश्च[1]र्तव्ये उपदधाति द्यौर्वा उत्तमाः स्वयमातृण्णादित्य उत्तमा विश्वज्योतिरर्वाचीनं तद्दिवश्चादित्याच्चर्तून् दधाति तस्मादर्वाचीनमेवात ऋतवोऽथो प्रजननमेतदर्वाचीनं तद्दिवश्चादित्याच्च प्रजननं दधाति तस्मादर्वाचीनमेवातः प्रजायते स्थितः हैवातः पराक्प्रजननं यावन्तो ह्येव सनाग्रे[2] देवास्तावन्तो देवाः॥९॥

अथ प्रथमायै स्वयमातृण्णायै प्रथमायै च विश्वज्योतिष उपरिष्टादृतव्ये उपदधातीयं वै प्रथमा

१. विश्वज्योतिश्र TE
२. सनाग्रे = सदा अग्रे (अग्रे सनातनाः)

knitting the year by means of the seasons. "May the heaven and earth fit in; may the waters and plants fit in" — this is how, he knits everything by means of the seasons. "May the fires, along with the austerities individually get harmonised for my supremacy" — for these individual bricks are the same as those fires. By saying this, he makes them fit in each other harmoniously for the supremacy of the seasons. "Those fires of mutual understanding, which are between the heaven and earth, they are these"— as the text is, so its meaning. "Let them come together, fitting in with the two dewy seasons just as gods come together with Indra." Just as the gods are drawn to Indra, in the same way, let these two enter this (altar) to confer supermacy to these two seasons. These are two bricks. A season consists of two months. Only once he settles them and makes them to be one season.

7. And as to why he now lays down these two (*ṛtavyās* bricks) — this *Agni*-altar is the year and the year is these worlds. For that the fifth layer is the sky itself. The dewy season (of the year) is the sky. Now by placing these two (*ṛtavyās* representing the *śiśira* season), he restores that very thing, which is of its own body. That is why, he places these two here.

8. And again why he lays down these two is this — this *Agni*-altar is Prajāpati and Prajāpati is the year. His head itself is the fifth layer. The dewy season is his head. Now placing these two (*ṛtavyās* bricks), he restores that very thing which is of its own body. That is why, he places these two here.

9. He places the *ṛtavyās* bricks in front of the naturally perforated one and the *viśvajyoti* brick. Because, the last naturally perforated brick is the sky and the last of the *viśvajyoti* bricks is the sun. Thus he places the two seasonal bricks on this side of the sky and the sun; because the seasons are on this side (of the sky and the sun). In these two (*ṛtavyās*) there is also productive energy. Thus he places the productive energy on this side of the sky and the sun. That is why, procreation takes place only on this side of these (sky and sun). But this productive energy is not there on the other side (beyond the sky and the sun); because, as many gods as were there, even now they are only so many.

10. He places the two *ṛtavayās* bricks above the first naturally perforated one and the first *viśvajyoti* brick. This first naturally perforated brick is this

स्वयमातृण्णग्निः प्रथमा विश्वज्योतिरितस्तदूर्ध्वानृतून्दधाति तस्मादित ऊर्ध्वा ऋतवोऽथो प्रजननमेतदितस्तदूर्ध्वं प्रजननं दधाति तस्मादित ऊर्ध्वमेव प्रजायते॥१०॥

ता न व्यूहेन्नेदृतून् व्यूहानीति यो वै म्रियत ऋतवो ह तस्मै व्यूह्यन्ते तस्माद्यत्रैव प्रथमे उपदधाति तत्सर्वा उपदध्यादथो इमे वै लोका ऋतव्या इमाꣳस्तल्लोकानूर्ध्वाꣳश्चितिभिश्चिनोत्यथो क्षत्रं वा ऋतव्याः क्षत्रं तदूर्ध्वं चितिभिश्चिनोत्यथो संवत्सरो वा ऋतव्याः संवत्सरं तदूर्ध्वं चितिभिश्चिनोति ता नान्यया यजुष्मत्येष्टकयोपरिष्टादभ्युपदध्यान्नेत्क्षत्रं विशाभ्युप दधानीति[3]॥११॥

ता हैता एव संयान्य एतद्वै देवा ऋतव्याभिरेवेमाँल्लोकान्त्समयुरितश्चोर्ध्वानमुतश्चार्वाचस्तथैवै-तद्यजमान ऋतव्याभिरेवेमाँल्लोकान्त्संयातीतश्चोर्ध्वानमुतश्चार्वाचः ॥१२॥

तदु ह चरकाध्वर्यवोऽन्या एव संयानीरित्युपदधाति न तथा कुर्यादत्यहैव रेचयत्येता उ एव संयान्यः॥१३॥

अथ विश्वज्योतिषमुपदधात्यादित्यो वा उत्तमा विश्वज्योतिरादित्यो ह्येवामुष्मिँल्लोके विश्वज्योतिरादित्यमेवैतदुपदधाति॥१४॥

यद्वेव विश्वज्योतिषमुपदधाति प्रजा वै विश्वज्योतिः प्रजा ह्येव विश्वं ज्योतिः प्रजननमेवैतदु-पदधाति॥१५॥

स पुरस्तात्स्वयमातृण्णायै विश्वज्योतिषमुपदधाति द्यौर्वा उत्तमा स्वयमातृण्णादित्य उत्तमा

३. उपटिष्टादभ्युपदधानीति ॥ V2

earth and the first *viśvajyoti* is Agni (fire). On those he places the seasons because the seasons are upward from this earth. But there is in them, the productive energy and thus he places procreative power above this earth.That is why, procreation takes place only above this earth.

11. One should not disturb the position of these *ṛtavyās* bricks, lest he should disturb the seasons. Because only for one who dies,the seasons are disturbed. So at that place, where he places the first two *ṛtavyās*, at that same place all others are to be laid down. The *ṛtavyās* bricks are indeed also these (three) worlds; by the different layers he is actually building up these three worlds one above the other. The *ṛtavyās* also are the ruling class and by the different layers he is actually placing the ruling class above (the commoners). The *ṛtavyās* are also the year and by different layers he also builds up the year. He shall not place any other *yajuṣmatī* bricks (bricks placed with the chanting of a *Yajus* formula) above the *ṛtavyās*, lest he should place the commoners above the ruling class.

12. These same (*ṛtavyās*) bricks are the steps, for, by means of these the gods then stepped over these worlds both to ascend upwards and to descend from above, downwards. In the same manner, this Yajamāna now, by means of the *ṛtavyās*, step over these worlds both for ascending upwards and for descending from above, downwards.

13. The priests of the Caraka school lay here yet other stepping stones (above the *ṛtavyās*). This should not be done, for, what they do is redundent. These (*ṛtavyās*) are indeed the stepping stones.

14. Then he places the *viśvajyoti* brick. The sun, indeed is the last *viśvajyoti* brick; for, in the world above, the sun is *viśvajyoti* (all-illuminating light). Thereby he only places the sun.

15. Now why he places the *viśvajyoti* — *viśvajyoti* is doubtless the progeny, for, progeny is of course all-illuminating light. He thus lays procreative power in his (*Agni*-altar as well as Yajamāna).

16. He places the *viśvajyoti* in front of the naturally perforated brick. The last naturally perforated brick is, indeed, the sky and sun is the last *viśvajyoti* brick. He thus places the sun on this side of the sky. Therefore this

विश्वज्योतिरर्वाचीनं तद्दिवं आदित्यं दधाति तस्मादेषोऽर्वाचीनमेवातस्तपत्यथो प्रजननमेतदर्वाचीनं तद्दिवः प्रजननं दधाति तस्मादर्वाचीनमेवातः प्रजायते॥१६॥

अथ प्रथमायै स्वयमातृण्णाया उपरिष्टाद्विश्वज्योतिषमुपदधातीयं वै प्रथमा स्वयमातृण्णाग्निः प्रथमा विश्वज्योतिरितस्तदूर्ध्वमग्निं दधाति तस्मादित ऊर्ध्वोऽग्निर्दीप्यतेऽथो प्रजननमेतदितस्तदूर्ध्वं प्रजननं दधाति तस्मादित ऊर्ध्वमेव प्रजायते॥१७॥

अथ मध्यमायै स्वयमातृण्णाया उपरिष्टाद्विश्वज्योतिषमुपदधात्यन्तरिक्षं वै मध्यमा स्वयमातृण्णा वायुर्मध्यमा विश्वज्योतिरन्तरिक्षे तद्वायुं दधाति तस्मादयमन्तरिक्षे वायुस्तान्येतानि ज्योतीꣳषि तद्यदेता एवमुपदधात्येतान्येवैतज्ज्योतीꣳषि सम्यञ्चि दधाति तस्मादित ऊर्ध्वोऽग्निर्दीप्यतेऽर्वाङसावादित्यस्तपत्यन्तरिक्षेऽयं तिर्यङ्वायुः पवते॥१८॥

परमेष्ठी त्वा सादयत्विति परमेष्ठी ह्येतां पञ्चमीं चितिमपश्यद्दिवस्पृष्ठे ज्योतिष्मतीमिति दिवो ह्यसौ पृष्ठे ज्योतिष्मानादित्यो विश्वस्मै प्राणायापानाय व्यानायेति प्राणो वै विश्वज्योतिः सर्वस्मा उ वा एतस्मै प्राणो विश्वं ज्योतिर्यच्छेति सर्वं ज्योतिर्यच्छेत्येतत्सूर्यस्तेऽधिपतिरिति सूर्यमेवास्या अधिपतिं करोति सादयित्वा सूददोहसाधिवदति तस्योक्तो बन्धुः॥१९॥

ता हैता एव संयान्य एतद्वै देवा विश्वज्योतिभिरिवमाँल्कोकान्त्समयुरितश्चोर्ध्वानमुतश्चार्वाचस्तथैवैतद्यजमानो विश्वज्योतिभिरिवेमाँल्लोकान्त्संयातीतश्चोर्ध्वानमुतश्चार्वाचः॥२०॥

तदु ह चरकाध्वर्यवोऽन्या एव संयानीरित्युपदधाति न तथा कुर्यादत्यहैव रेचयन्त्यत्येता उ एव संयान्यः॥२१॥ इति प्रथमं ब्राह्मणम्॥

(sun) burns only this side (of the sky). It has also procreative power. He thus places the procreative power only on this side (of the sky). Hence it is that procreation takes place only on this side (below the sky).

17. He places the first *viśvajyoti* brick above the first naturally perforated brick. This first naturally perforated brick, doubtless, is this earth and the first *viśvajyoti* is Agni. He thus places Agni upward from this earth. That is why, fire blazes upwards from the earth. It has also procreative power. He thus places the procreative power upwards from this earth. That is why, procreation takes place above this earth.

18. Now he places (one) *viśvajyoti* brick above the middle one of the naturally perforated brick. The naturally perforated brick in the middle is the aerial region and the second *viśvajyoti* is Vāyu. He thus places the wind in the aerial region. That is why, the wind is in the aerial region. These (three) are the lights. Thus when he places these lights (three *viśvajyoti* bricks)in this order, he places those lights in such a way as to face each other. That is why the fire blazes upwards, the sun(burns below) and wind blows sideways in the aerial region.

19. He places the *viśvajyoti* (saying) "May the Parameṣṭhin settle you" -– for it was Parameṣṭhin who saw this fifth layer. "On the back of the sky, you, the shining one" — for, on the back of the sky is yonder shining sun. "For all the *prāṇa, apāna* and *vyāna*" — *prāṇa* is indeed, *viśvajyoti* and *prāṇa* indeed is for everything here. "You give all light" (meaning) "bestow all illumination." "The sun is your over-lord" — thereby he makes the sun itself as its over-lord. After settling it up, he chants the *sūdadohasa* on it. Its significance has been already explained.

20. These (*viśvajyoti* bricks) are indeed the steps because it is by means of these *viśvajyoti* bricks, that the gods at that time stepped over these worlds both while ascending from here and while decending from above. In the same manner, this Yajamāna by means of the *viśvajyoti* bricks, steps over these worlds both for ascending from here and for descending from above.

21. The priests of the Caraka school adopt different bricks for stepping over; but it should not be done because it is redundant. These (*viśvajyoti* bricks) are themselves the steps. (First Brāhmaṇa Ends.)

द्वितीयं ब्राह्मणम्

अथ लोकंपृणामुपदधात्यसौ वा आदित्यो लोकंपृणैष हीमाँल्लोकान्पूरत्यमुमेवैतदादित्यमुपदधाति ताः सर्वासु चितिषूपदधातीमे वै लोका एताश्चितयोऽमुं तदादित्यमेषु लोकेषु दधाति तस्मादेष सर्वेभ्य एवैभ्यो लोकेभ्यस्तपति॥१॥

यद्वेव लोकंपृणामुपदधाति क्षत्रं वै लोकंपृणा विश इमा इतरा इष्टकाः क्षत्रं तद्विश्यत्तारं दधाति ताः सर्वासु चितिषूपदधाति सर्वस्यां तद्विशि क्षत्रमत्तारं दधाति सैषैकैव भवत्येकस्थं तत्क्षत्रमेकस्थाः श्रियं करोत्यथ या द्वितीया मिथुनं तदर्धमु हैतदात्मनो यन्मिथुनं यदा वै सह मिथुनेनाथ सर्वोऽथ कृत्स्नः कृत्स्नताया एकेन यजुषा बह्वीरिष्टका उपदधाति क्षत्रं तद्वीर्येणात्यादधाति क्षत्रं विशो वीर्यवत्तरं करोत्यथेतराः पृथङ्नाना यजुर्भिरुपदधाति विशं तत्क्षत्रादवीर्यतरां करोति पृथग्वादिनीं नानाचेतसम्॥२॥

स वा अस्याः स्रक्त्यां प्रथमे उपदधात्यमुं तदादित्यमेतस्यां दिशि दधात्यथेतस्तस्मादतोऽनुपर्यैत्यथेतस्तस्मादतोऽनु पर्यैत्यथेतस्तस्मादतोऽनुपर्यैत्यथातस्तस्मादतोऽनु पर्यैति स यद्यत्रैव प्रथमे उपदधाति तदुत्तमेऽनूपदध्यात्सकृद्धैवासावादित्य इमाँल्लोकान्पर्येत्य नातिप्रच्यवेतातिहृत्य पूर्वे उत्तमे अनूपदधात्यमुं तदादित्यमिमाँल्लोकानतिप्रच्यावयति तस्मादसावादित्य इमाँल्लोकानसंस्थितो दक्षिणावृत्पुनः पुनरनु पर्यैति॥३॥

लोकंपृण छिद्रं पृणेति लोकं च पूरय छिद्रं च पूरयेत्येतदथो सीद ध्रुवा त्वमित्यथो सीद स्थिरा त्वं प्रतिष्ठितेत्येतदिन्द्राग्नी त्वा बृहस्पतिरस्मिन्योना असीषदन्नितीन्द्राग्नी च त्वा

BRĀHMAṆA II

1. Then he places the *lokaṁpṛṇā* bricks (space-filling bricks). The yonder sun is the *lokaṁpṛṇā*, because he fills up all these worlds (with light). So he is placing only the yonder sun. He places them in all the layers for, these layers are these worlds. Thereby he places yonder sun in all these worlds. That is why he shines for all these worlds.

2. And as to why he lays down the *lokaṁpṛṇā*— *lokaṁpṛṇā* are the ruling class and the other bricks are the commoners. He introduces the ruling class as eater of the commoner. He lays them down in all the layers. He thus places the ruling class as the eater among the entire peasantry. Now this is only a single brick. He thus confers the ruling power in one and the authority is concentrated at one (place). The second (such brick) happens to be the mate, and the mate is after all one half of one's self. When one is with a mate he is complete and whole. Thus for the sake of completeness (he places). With a single *Yajus* formula, he lays down several bricks. He thereby concentrates power in the ruling class and makes the *Kṣatra* more powerful than the *Viś* (commoners).The other bricks, he lays down one by one with separate formulas; thereby he makes the peasantry less powerful than the ruling class, with difference in speech and with different thoughts.

3. The first two *lokaṁpṛṇā*, he places in this (south-east) corner. Thereby he places the sun in this quarter. From this earth he follows (placing the first two *lokaṁpṛṇā*) the course of the sun from that (south-east corner) point (to the west end) and again from that (west end) point of the earth, he follows the course of the sun (to the east end). (With the second two *lokaṁpṛṇā*), he follows the course of the sun from the south of the altar (filling the south-east corner), again to the west-end and repeats the same (from the west end to the east). At whatever place he lays down the first two *lokaṁpṛṇā*, then alongside of them he should place the last two. For (otherwise) that sun having once gone round these worlds would not again revolve round the same spot. He should place the last two alongside over the first two.He thus causes that sun to pass by these worlds. That is why, that sun revolves continuously round these worlds from left (to right).

4. (He places them saying) "Fill the space, fill the gap" (meaning) fill up the space and also the intermittent gap. "And you be seated, steady" (meaning) "lie here and be firmly established." "Indra, Agni and Bṛhaspati have

बृहस्पतिश्चास्मिन्योनौ प्रत्यतिष्ठिपन्नित्येतदनुष्टुभा वाग्वा अनुष्टुब्वागिन्द्र इन्द्रो लोकंपृणा न सादयत्यसंन्नो ह्येष सूददोहसाधिवदति प्राणो वै सूददोहाः प्राणेनैवैनमेतत्संतनोति संदधाति॥४॥

तदाहुः कथमेषा लोकंपृणायातयाम्नी भवतीत्यसौ वा आदित्यो लोकंपृणायातयामा वा एषोऽथो वाग्वै लोकंपृणायातयाम्न्यु वै वाक्॥५॥

स वै यजुष्मतीरुपधाय लोकंपृणया प्रच्छादयत्यन्नं वै यजुष्मत्य इष्टका आत्मा लोकंपृणान्नं तदात्मना परिदधाति तस्मादन्नमात्मना परिहितमात्मैव भवति॥६॥

स वा आत्मन्नेव यजुष्मतीरुपदधाति न पक्षपुच्छेष्वात्मꣳस्तदन्नं दधाति यदु वा आत्मन्नन्नं धीयते तदात्मानमवति तत्पक्षपुच्छान्यथ यत्पक्षपुच्छेषु नैव तदात्मानमवति न पक्षपुच्छानि॥७॥

उभयीर्यजुष्मतीश्च लोकंपृणाश्चात्मन्नुपदधाति तस्मादयमात्मा द्विगुणो बहुलतर इव लोकंपृणा एव पक्षपुच्छेषु तस्मात्पक्षपुच्छानि तनीयाꣳसीवानूचीश्च तिरश्चीश्चात्मन्नुपदधात्यस्थीनि वा इष्टकास्तस्मादिमान्यन्वञ्चि च तिर्यञ्चि चात्मन्नस्थीनि पराचीरेव पक्षपुच्छेषु न हि किं चन पक्षपुच्छेषु तिर्यगस्थ्यस्ति तद्वैतदेव चितस्य चाचितस्य च विज्ञानमेवमेव चित इतरथाचितः॥८॥

स वै स्वयमातृण्णां लोकंपृणया प्रच्छादयति प्राणो वै स्वयमातृण्णादित्यो लोकंपृणा प्राणं तदादित्येन समिन्धे तस्मादयमुष्णः प्राणस्तया सर्वमात्मानं प्रच्छादयति सर्वं तदात्मानमादित्येन

seated you in this womb" (meaning) "Indra, Agni and Bṛhaspati have established you in this womb" (Thus he places them) with a *mantra* in the Anuṣṭubh metre; for, the Anuṣṭubh is speech and Indra is speech and *lokaṁpṛṇā* is Indra. He chants the *sūdadohasa* on them, for the *sūdadohasa* is *prāṇa*. He thus makes him (*Agni*-altar) compact and settled by means of vital air.

5. Now they ask, "How this *lokaṁpṛṇā* becomes ever-fresh (of unimpaired strength)." The *lokaṁpṛṇā* is yonder sun and he is indeed ever-fresh (or of unimpaired strength). Moreover, the *lokaṁpṛṇā* is also speech and speech is ever-fresh.

6. He having laid down the *yajuṣmatī* bricks (bricks with specific *Yajus* formulas), covers it (altar) with the *lokaṁpṛṇā*. Because the *yajuṣmatī* bricks are food and the *lokaṁpṛṇā* is the body. He fills the body with food. By filling the body, food becomes the body itself.

7. Those *yajuṣmatī* bricks, he places on the body (of the altar) only and not on the wings or the tail. He thereby puts food into the body. The food supplied to the body, nourishes the body as well as the wings and the tail. If it is supplied to the wings and tail, it never nourishes the body or the wings and the tail.

8. He places both the *yajuṣmatī* and the *lokaṁpṛṇā* (bricks having special *Yajus* formulas and the space-filling bricks) on the body (of the altar). That is why, this body (of the bird-shaped altar) is twice hefty as it were. On the wings and tail, he places only the *lokampṛṇā* and hence the wings and tail are thin as it were. He places them on the body both lengthwise and crosswise. The bricks are the bones and hence they are both lengthwise and crosswise. In the wings and tails he places them facing outward (turned away from the body). Because there are no crosswise bones in the wings and tail (of a bird). This indeed is the distinction between the built and the unbuilt (altar). This is how, it is (properly) built and otherwise is, which is not (properly) built.

9. He covers the naturally perforated brick with the *lokaṁpṛṇā*. Because the naturally perforated one is the *prāṇa* and the *lokaṁpṛṇā* is the sun. He thus kindles the *prāṇa* by means of the sun and that is why, one's out-breathing is warm. With that same kind of bricks, he fills up the whole body. Thereby

समिन्धे तस्मादयꣳ सर्व एवात्मोष्णस्तद्धैतदेव जीविष्यतश्च मरिष्यतश्च विज्ञानमुष्ण एव जीविष्यँश्छीतो मरिष्यन् ॥९॥

स यस्याꣳ स्रक्त्यां प्रथमे उपदधाति ततो दशभिर्दशभिः संछादयन्नेत्या स्वयमातृण्णायै स तेनैव दक्षिणावृज्जघनेन स्वयमातृण्णाꣳ संछादयन्नेत्यानूक्याया अथ पुनरेत्य तमवधिꣳ संछादयत्यात्मानमग्ने संछादयत्यात्मा ह्येवाग्रे संभवतः संभवत्यथ दक्षिणं पक्षमथ पुच्छमथोत्तरं तद्दक्षिणावृत्तद्धि देवत्राथो एवं वा असावादित्य इमाँल्लोकान्दक्षिणावृदनु पर्यैति॥१०॥

स एष प्राण एव यँल्लोकंपृणा तथा सर्वमात्मानं प्रच्छादयति सर्वस्मिꣳस्तदात्मन्प्राणं दधाति तद्यद्धास्यैषाङ्गं नाभिप्राप्नुयात्प्राणो हास्य तदङ्गं नाभिप्राप्नुयाद्यदु वै प्राणोऽङ्गं नाभिप्राप्नोति शुष्यति वावैतन्म्लायति वा तस्मादेनꣳ सर्वमेवैतया प्रच्छादयेत् ॥११॥

स वा आत्मन एवाधि पक्षपुच्छानि चिनोत्यात्मनो ह्येवाध्यङ्गानि प्ररोहन्त्यथ यत्पुरस्तादर्वाचीरुपदध्याद्यथान्यत आहृत्याङ्गं प्रतिदध्यात्तादृक्तन्न भिन्नां[1] न कृष्णामुपदध्यादार्छति वा एषा याभिद्यत आर्तम्वेतद्रूपं यत्कृष्णं नेदार्तमात्मानमभिसꣳस्करवा इति नाभिन्नां परास्येन्नेदनार्तमात्मनो बहिर्धा करवाणीति धिष्ण्येभ्यः प्रतिसंख्याय या विराजमतिरिच्येरन्नोत्तरामुद्धवेयुस्तद्वै खलु ता आर्छन्ति ता भित्वोत्कर उत्किरेदुत्करो वा अतिरिक्तस्य प्रतिष्ठा तद्यत्रातिरिक्तस्य प्रतिष्ठा तदेवैना एतत्प्रतिष्ठापयति॥१२॥

अथात इष्टका मात्राणामेव पादमात्रीः प्रथमायां चोत्तमायां च चित्योरुपदध्यात्प्रतिष्ठा वै पादो

१. भिन्ना My

he warms up the whole body by means of the sun and that is why, (our) whole body is warm. This is the distinction between the one to be alive and the one to be dead. One who is to be alive is warm and one who is to be dead is cold.

10. Starting from the joint in which he places the first two (*lokaṁpṛṇā*), he goes on filling up (the altar) by tens upto the point where the naturally perforated brick (is placed). In the same way, he goes on filling it up from left to right covering the naturally perforated brick upto the *vikarṇī* (crosswise). He then returning, fills it up, upto that limit. He fills up the body (of the altar) first. Because it is the body that is first created of the one (bird) that is created. That is the rightward course for, this is the course of gods. It is in this manner, the yonder sun goes round these worlds rightwards (i.e. left to right).

11. That which is *lokaṁpṛṇā* is the same as *prāṇa*, by which he covers the entire body. Thereby he infuses *prāṇa* in the whole body. If it (*lokaṁpṛṇā*) is not to reach any part (of the body) to that part, the *prāṇa* does not reach and that part, assuredly dries up or withers away. So, let him cover up the whole (body) with that.

12. He builds up the wings and tail attached to the body itself. Because the wings and tail grow as appendices to the body. If he were to place (the bricks) forming the appendices first (i.e. before constructing the body proper), it would appear as if he were to take limb from elsewhere and graft it on there. He shall not place a broken brick or a black one; for, the one that is broken is futile and that which is black is emaciated. "Lest I should develop an emaciated body", he thinks. Let him not discard the unbroken bricks, lest he should keep out the fruitful one from the body. Those bricks, exceeding a Virāḍ (exceeding ten but not making up the next ten since ten syllables constitute one *pāda* of the Virāḍ metre) and do not make up another (*pāda* of the Virāḍ) when counted from the *Dhiṣṇya* hearth, are indeed futile. Let him break them and discard them into the pit meant for refuse (*utkara*). *Utkara* is the settling place of what is in excess (waste). Thus he thereby puts them at the place which is meant for the rubbish.

13. Now then, the measure of the bricks. In the first and the last layers, he should place bricks measuring a square foot (each), for, the foot is a support and the hand is same as the foot. The largest bricks should be of

यो वै पादः स हस्त ऊर्वस्थमात्र्यो वर्षिष्ठाः स्युर्न ह्यूर्वस्थात्किञ्चन वर्षीयोऽस्थ्यस्ति त्र्यालिखितवत्यस्तिस्रश्चितयः स्युस्त्रिवृतो हीमे लोका अपरिमितालिखते द्वे रसो हैते चिती अपरिमित उ वै रसः सर्वास्त्वेव त्र्यालिखितवत्यः स्युः सर्वे ह्येवेमे लोकास्त्रिवृतः॥१३॥

अथात इष्टकानामेवावपनस्य यां कां च यजुष्मतीमिष्टकां विद्यात्तां मध्यमायां चिता उपदध्यादन्तरिक्षं वै मध्यमा चितिरन्तरिक्षमु वै सर्वेषां भूतानामावपनमथोऽन्नं वै यजुष्मत्य इष्टका उदरं मध्यमा चितिरुदरे तदन्नं दधाति॥१४॥

तदाहुर्नोपदध्यान्नेदतिरेचयानीति स वा उपैव दध्यात्कामेभ्यो वा एता इष्टका उपधीयन्ते स[2] वै कामानामतिरिक्तमस्ति स वै नैवोपदध्यादेतावद्वा एतद्देवा अकुर्वन्॥१५॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

अथ पुरीषं निवपति माꣳसं वै पुरीषं माꣳसेनैवैनमेतत्प्रच्छादयतीष्टका उपधायास्थीष्टका अस्थि तन्माꣳसैः संछादयति॥१॥

स वै स्वयमातृण्णायामावपति प्राणो वै स्वयमातृण्णान्नं पुरीषं प्राणे तदन्नं दधाति तेन सर्वमात्मानं प्रच्छादयति तस्माद्यत्प्राणेऽन्नं धीयते तत्सर्वमात्मानमवति सर्वमात्मानमनु व्येति॥२॥

न स्वयमातृण्णायामावपेदित्यु हैक आहुः प्राणः स्वयमातृण्णा नेत्प्राणानपिदधानीति स वा एव वपेदन्नेन वै प्राणा विष्टब्धा यो वाऽन्नं नात्ति सं वै तस्य प्राणाः रोहन्ति तद्यस्य ह तथा

२. न वै V2, My, H,VC

the measure of the thigh-bone (both ways); for, no other bone is as long as the thigh-bone. For three layers, bricks (that are used) should have three lines (marked on each of them) because these worlds are threefold. For two layers, bricks should have indefinite lines (marked on them) because these (two layers) are *rasa* and *rasa* is indefinable. But all (the five layers) shall have bricks with three lines (marked) for threefold are these worlds.

14. Now about the placement of the bricks — any brick he knows as *yajuṣmatī* (having a special *Yajus* formula associated with it), let him place it in the middle layer. Because the middle layer is the aerial region and the air, doubtless, where all beings have their location. Moreover, the *yajuṣmatī* bricks are food and the middle layer is the belly. He thus places food into the belly.

15. Some say in this context, "Let him not place (such special bricks) lest he should do something superfluous." But nevertheless, he may lay them down; for such bricks are laid down for (the fulfilment of specific wishes and wishes are never superfluous). Or, let him not lay them down because the gods (once) did only this much. (Second Brāhmaṇa Ends.)

BRĀHMANA III

1. He now scatters loose soil. Loose soil is indeed flesh. He thus covers him (*Agni*-altar) with flesh after placing the bricks. Bricks are bones. Thus he covers the bones with flesh.

2. He strews (loose soil) over the naturally perforated brick; for, the naturally perforated one is *prāṇa* and loose soil is food. Thereby he supplies food to the *prāṇa*. In that manner, he covers the whole body. That is why, what food is given to *prāṇa*, with that he protects the whole body, because it (food) spreads over the whole body.

3. Some say, "Let him not scatter it (loose soil) over the naturally perforated brick", on the ground that the naturally perforated are being *prāṇa*, lest he should block the *prāṇas*. Nevertheless let him scatter. Are not the *prāṇas* sustained by food? He does not eat food, when his *prāṇas* grow, they (the channels of the *prāṇas*) get dried up and closed, like a hollow tube (for want of food). So if he acts thus (do not scatter loose soil) he becomes

कुर्वन्ति यथा शुष्का सूर्मी सुषिरैवꣳह सोऽमुष्मिँल्लोके संभवति तस्मात्स्वयमातृण्णायामेवैव वपेत् ॥३॥

स्वयमातृण्णायामोप्यानूक्यया संछादयन्नेत्या परिश्रिद्भ्यः स तेनैव दक्षिणावृज्जघनेन स्वयमातृण्णाꣳ संछादयन्नेत्या पुनरानूक्याय आत्मानमग्रे संछादयत्यात्मा ह्येवाग्रे संभवतः संभवत्यथ दक्षिणं पक्षमथ पुच्छमथोत्तरं तद्दक्षिणावृत्तद्धि देवत्रा॥४॥

स एष प्राण एव यत्पुरीषं तेन सर्वमात्मानं प्रच्छादयति सर्वस्मिꣳस्तदात्मन्प्राणं दधाति तद्यद्धास्येतदङ्गं नाभिप्राप्नुयात्प्राणो हास्य तदङ्ग नाभिप्राप्नुयाद्यदु वै प्राणोऽङ्गं नाभिप्राप्नोति शुष्यति वा वै तन्म्लायति वा तस्मादेनꣳ सर्वमेवैतेन प्रच्छादयेत्॥५॥

इन्द्रं विश्वा अवीवृधन्नितीन्द्रꣳ हि सर्वाणि भूतानि वर्धयन्ति समुद्रव्यचसं गिर इति महिमानमस्यैतदाह रथीतमꣳ रथीनमिति रथितमो ह्येष रथिनां वाजानाꣳ सत्पतिं पतिमित्यन्नं वै वाजा अन्नानाꣳ सत्पतिं पतिमित्येतदैन्द्रयानुष्टुभा निवपत्यैन्द्रꣳ हि पुरीषं तदेत-दर्धमग्नेर्यत्पुरीषमर्धमैष्टकम॥६॥

तदाहुर्यत्सर्वैश्च्छन्दोभिः सर्वाभिर्देवताभिरिष्टका उपदधात्यथैतदेकयैकदेवत्यया निवपति कथमेतदर्धमग्नेरितीन्द्रो वै सर्वान्देवान् प्रति प्रतिस्तद्यदैन्द्र्या निवपति तेनैतदर्धमग्नेरथ यदनुष्टुभा वाग्वा अनुष्टुब्वागु सर्वाणि छन्दाꣳसि तेनो एवार्धम्॥७॥

अथ विकर्णीं च स्वयमातृण्णां चोपदधाति वायुर्वै विकर्णी द्यौरुत्तमा स्वयमातृण्णा वायुं च

like a dried up hollow tube in the yonder world. Therefore one should scatter (loose soil) on the naturally perforated brick.

4. Having strewn (loose soil) over the naturally perforated brick, he goes on covering (the altar by the loose soil) starting from the cross- wise placed brick upto the enclosing *pariśrit* bricks. In the same way, he goes about covering it from left to right behind the naturally perforated brick upto the crosswise placed brick, again. The body (of the altar), he thus covers first because it is the body which comes first when something is created. Then he covers the right wing and then the left one. From right to left is the course of gods.

5. That loose soil is *prāṇa* itself and he covers the entire body (of the altar) with that. Thereby he supplies *prāṇa* to the entire body. If there is a part of the body where this (loose soil) does not reach, *prāṇa* does not reach that part and that part of the body where *prāṇa* does not reach, indeed dries up or withers away. Therefore this whole (body) should be covered by it (loose soil).

6. (He scatters loose soil saying) "They all have enhanced (the glory of) Indra", for, all creatures enhance (the glory of) Indra. "The voices (extoll) him who is expansive like the ocean" — this speaks of his greatness. "He is the greatest charioteer among charioteers." "The master, the good master of *vājās*" — *vājā* means food and he is the master, the good master of food-stuffs. With this Anuṣṭubh verses on Indra, he scatters (loose soil), because loose soil belongs to Indra. This layer of loose soil is half of Agni (altar) and the second half is of the bricks.

7. Now they argue, "Bricks are placed with all the metres and with all the gods. How come, this is placed with one (Anuṣṭubh) metre and with one god (Indra)? How is it that half of it, is of Agni?" Indra is, indeed equal to all the gods. Hence he scatters with a verse dedicated to Indra. This loose soil is one half of Agni. Why he does with one Anuṣṭubh verse is because Anuṣṭubh is *Vāk* (speech) and all metres are speech. Hence it is one half (of bricks) (i.e. Anuṣṭubh being speech represents all the metres).

8. He then places the *vikarṇī* brick and the naturally perforated one. *Vikarṇī* is the same as Vāyu and the last naturally perforated brick is the sky.

तद्दिवं चोपदधात्युत्तमे उपदधात्युत्तमे हि वायुश्च द्यौश्च सꣳस्पृष्टे सꣳस्पृष्टे हि वायुश्च द्यौश्च पूर्वां विकर्णीमुपदधात्यर्वाचीनं तद्दिवो वायुं दधाति तस्मादेषोऽर्वाचीनमेव वातः पवते॥८॥

यद्वेव विकर्णीमुपदधाति यत्र वा अदोऽश्वं चितिमवघ्रापयन्ति तदसावादित्य इमाँल्लोकान्त्सूत्रे समावयते तद्यत्तत्सूत्रं वायुः स स यः स वायुरेषा सा विकर्णी तद्यदेतामुपदधात्यसावेव तदादित्य[1] इमाँल्लोकान्त्सूत्रे समावयते॥९॥

यद्वेव विकर्णीं च स्वयमातृण्णां चोपदधात्यायुर्वै विकर्णी प्राणः स्वयमातृण्णायुश्च तत्प्राणं चोपदधात्युत्तमे उपदधात्युत्तमे ह्यायुश्च प्राणश्च सꣳस्पृष्टे सꣳस्पृष्टे ह्यायुश्च प्राणश्च पूर्वामुत्तरां विकर्णीमुपदधात्यायुषा तत्प्राणमुभयतः परिगृह्णाति॥१०॥

प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात् । आदस्य वातो अनुवाति शोचिरथ स्म ते व्रजनं कृष्णमस्तीति यदा वा एतस्य वातोऽनुवाति शोचिरथैतस्य व्रजनं कृष्णं भवति त्रिष्टुभोपदधाति त्रैष्टुभो हि वायुराग्नेय्याग्निकर्म ह्यनिरुक्तयानिरुक्तो हि वायुरथ यद्वात इत्याह वातो हि वायुः॥११॥

अथ स्वयमातृण्णामुपदधात्यायोष्ट्वा सदने सादयामीत्येष वा आयुस्तस्यैतत्सदनमवत इत्येष हीदꣳ सर्वमवति छायायामित्येतस्य हीदꣳ सर्वं छायायाꣳ समुद्रस्य हृदय इति समुद्रस्य ह्येतद्धृदयꣳ रश्मीवतीं भास्वतीमिति रश्मीवती हि द्यौर्भास्वत्या या द्यां भास्या पृथिवीमोर्वन्तरिक्षमित्येवꣳ ह्येष इमाँल्लोकानाभाति॥१२॥

परमेष्ठी त्वा सादयत्विति परमेष्ठी ह्येतां पञ्चमीं चितिमपश्यद्यद्वेव परमेष्ठिनोपदधाति प्रजापतिं

१. तथा दित्य TE,V2

He thus places Vāyu and sky. He places them last because Vāyu and sky are above everything and unite at the end. Because Vāyu and sky are united, *vikarṇī*, he lays down first and thereby he places the wind on this side of the sky. That is why, this wind blows on this side of the sky.

9. And why he places the *vikarṇī* is this — when (at the beginning) they make the horse smell (the pile of bricks) on the first layer, then thereby yonder sun strings these worlds to himself in a thread. That which is thread is Vāyu and that thread which is Vāyu is the same as this *vikarṇī* brick. So by placing that (*vikarṇī*) he makes that sun string these worlds in a thread.

10. Now why he places the *vikarṇī* and the naturally perforated brick (together) — *vikarṇī* is *āyus* and *svayamātṛṇṇā* is *prāṇa*. Thereby he places the (*āyu*) life-span and that *prāṇa*. He places them last because it is at the end that *āyu* and *prāṇas* are united. Because *āyu* and *prāṇa* indeed united. First he places the last *vikarṇī* and thereby he covers that *prāṇa* with *āyus* on both sides.

11. (He places the *vikarṇī* while saying) "Like a horse with expanded nostrils, desirous of eating grass, starts with great pomp, this Vāyu blowed and fanned its flame and rendered your path black." When its wind fans the flame then its path becomes black. Thus he places it with a Triṣṭubh verse. Because Vāyu is of *Triṣṭubh* nature; with the verse relating to Agni, because it is a ritual concerning Agni. With an undefined word (he places), because vāyu is undefined. Why he says, "Vāta" is because Vāta is Vāyu.

12. He places the *svyamātṛaṇṇā* (saying), "I seat you in the abode of *āyus*" — *āyus* is doubtless, yonder sun and this is his seat. "The protecting" -- for, this (sun) protects everything. "*Chāyāyām*" — for, it is under his (sun's) shadow the whole world exists. "In the heart of the ocean" — for, this (sun) is indeed the heart of the ocean. "The one with rays and luminous" — because the sky has rays and is luminous. "You who illumine the sky, the earth and the aerial region" — thus indeed he (sun) illumines these worlds.

13. "May the Parameṣṭhī settle you" — for, this fifth layer Parameṣṭhī discovered. He lays down with the *mantra* of Parameṣṭhī (for the following reason) — when the gods came out taking (parts of) Prajāpati who was exhausted, Parameṣṭhī took his head and kept going away (from him).

विस्रस्तं देवता आदाय व्युदक्रामꣳस्तस्य परमेष्ठी शिर आदायोत्क्रम्यातिष्ठत्तमब्रवीदुप मेहि प्रतिम एतद्धेहि येन मे त्वमुदक्रमीरिति किं मे ततो भविष्यतीति त्वद्देवत्यमेव म एतदात्मनो भविष्यतीति तथेति तदस्मिन्नेतत्परमेष्ठी प्रत्यदधात्तद्यैषोत्तमा स्वयमातृण्णैतदस्य तदात्मनस्तद्यदेतामत्रोपदधाति यदेवास्त्यैषात्मनस्तदस्मिन्नेतत्प्रतिदधाति तस्मादेतामत्रोपदधाति दिवस्पृष्ठे व्यचस्वतीं प्रथस्वतीमिति दिवो ह्येतत्पृष्ठं व्यचस्वत्प्रथस्वद्दिवं यच्च दिवं दृꣳह दिवं मा हिꣳसीरित्यात्मानं यच्छात्मानं दृꣳहात्मानं मा हिꣳसीरिव्येतद्विश्वस्मै प्राणायापानाय व्यानायोदानायेति प्राणो वै स्वयमातृण्णा सर्वस्मा उ वा एतस्मै प्राणः प्रतिष्ठायै चरित्रायेतीमे वै लोकाः स्वयमातृण्णा इम[२] उ लोकाः प्रतिष्ठा चरित्रꣳ सूर्यस्त्वाभि पात्विति सूर्यस्त्वाभि गोपायत्वित्येतन्मह्या स्वस्त्येति महत्या स्वस्त्येत्येतच्छर्दिषा शन्तमेनेति यच्छर्दिः शन्तमं तेनेत्येतन्नानोपदधाति नाना हि वायुश्च द्यौश्च सकृत्सादयति समानं तत्करोति समानꣳ ह्यायुश्च प्राणश्च॥१३॥

ते वा उभे एव शर्करे भवत उभे स्वयमातृण्णे समानꣳ ह्येवायुश्च प्राणश्चाथैने सूददोहसाधिवदति प्राणो वै सूददोहाः प्राणेनैवैने एतत्संतनोति संदधाति ता अस्य सूददोहस इत्यापो वै सूदोऽन्नं दोहः सोमꣳ श्रीणन्ति पृश्नय इत्यन्नं वै पृश्निर्जन्मन्देवानामिति संवत्सरो वै देवानां जन्म विश इति यज्ञो वै विशो यज्ञे हि सर्वाणि भूतानि विष्टानि त्रिष्वा रोचने दिव इति सवनानि वै त्रीणि रोचनानि सवनान्येतदाहानुष्टुभा वाग्वा अनुष्टुब्वागु सर्वे प्राणा वाचा चैवैनमेतत्प्राणेन च संतनोति संदधाति सा वा एषैका सती सूददोहाः सर्वा इष्टका अनुसञ्चरति प्राणो वै सूददोहास्तस्मादयमेक एव प्राणः सन्त्सर्वाण्यङ्गनि सर्वमात्मानमनुसञ्चरति॥१४॥ इति तृतीयं ब्राह्मणम्॥

२. स्वयमातृण्णो य उ My

Prajāpati told him — "Come back and restore unto me that with which you have bolted away." (Parameṣṭhī asked) "What will I gain by that" (Prajāpati said) "That part of my body shall be sacred to you" (he said) "Be it so." Thus Parameṣṭhī restored that part (head) to him. That (part) is this last *svayamātṛṇṇā* brick. He now places that which is his own. That which is his own, he now restores unto him. That is why, he places this (brick) here. (He says) "On the back of the sky, you the broad and fat one" — for, this (top of the altar) is indeed the back of the sky and it is both wide and fat. "You support the sky, don't harm the sky" (meaning) compose yourself, support yourself and do not harm your own body. "For all *prāṇa, apāna, vyāna* and *udāna." Prāṇa* is, indeed, the *svayamātṛṇṇā* and *prāṇa* is (essential) for everything; for a resting place, for a moving space. The naturally perforated bricks are these worlds and these worlds are the resting place and the moving space. "May the sun protect you" (meaning) "let the sun guard you all around." "With great well-being"(meaning) "through great well-being." "With roof that is safe" (meaning)"through a habitat which bestows maximum peace." He lays them down separately, for, the wind and sky are separate. He settles them once and makes them together (or same) for *āyus* and *prāṇa* are co-extending.

14. They both happen to be stones and both are naturally perforated; because *āyus* and *prāṇa* are the same. He then recites the *sūdadohasa* over them. The *sūdadohasa* is vital air. He thereby makes them conjoined i.e., joins them together by means of the vital air. (He says) "They are his *sūdadohasa"* — *sūda* means water and *doha* means food. "The spotted (cows) milk the *Soma"* — the spotted cows are the food. "At the birth of gods" — the year is the birth of the gods "*viśaḥ*" — the *viśaḥ* are indeed the sacrifice, because it is in the sacrifice that all beings are ranged. "In the three spheres of the heaven" — the three spheres of the heavens are, doubtless the three sessions (*savanas* of the sacrifice) and here he only refers to the *savanas* by this Anuṣṭubh verse. Anuṣṭubh is speech and speech (includes) all *prāṇas.* So he links and brings together these two (bricks) by means of speech, i.e., vital air. This *sūdadoha,* though being one, enters through all the bricks. *sūdadoha* is indeed *prāṇa.* So this single vital air though it is, enters into all the limbs and pervades the whole body. (Third Brāhmaṇa Ends.)

चतुर्थं ब्राह्मणम्

अथ स्वयमातृण्णासु सामानि गायतीमे वै लोकाः स्वयमातृण्णास्ता एताः शर्करास्ता देवा उपधायै तादृशीरेवापश्यन्यथैताः शुष्काः शर्कराः॥१॥

तेऽब्रुवन्नुप तज्जानीत यथैषु लोकेषु रसमुपजीवनं दधामेति तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छ-तेति वाव तदब्रुवꣳस्तदिच्छत यथैषु लोकेषु रसमुपजीवनमं दधामेति॥२॥

ते चेतयमाना एतानि सामान्यपश्यꣳस्तान्यगायꣳस्तैरेषु लोकेषु रसमुपजीवनमदधुस्तथैवैत-द्यजमानो यदेतानि सामानि गायत्येष्वेवैतल्लोकेषु[1] रसमुपजीवनं दधाति॥३॥

स्वयमातृण्णासु गायतीमे वै लोकाः स्वयमातृण्णा एष्वेवैतल्लोकेषु रसमुपजीवनं दधाति॥४॥

स वै भूर्भुवः स्वरित्येतासु व्याहृतिषु गायति भूरिति वा अयं लोको भुव इत्यन्तरिक्षलोकः स्वरित्यसौ लोक एष्वेवैतल्लोकेषु रसमुपजीवनं दधाति॥५॥

तानि वै नानाप्रस्तावानि समाननिधनानि तानि यन्नानाप्रस्तावानि नाना ह्यपश्यन्नथ यत्समाननिध-नान्येका ह्येव यज्ञस्य प्रतिष्ठैकं निधनꣳ स्वर्ग एव लोकस्तस्मात्स्व-र्ज्योतिर्निधनानि॥६॥

अथैनꣳ हिरण्यशकलैः प्रोक्षत्यत्रैष सर्वोऽग्निः सꣳस्कृतस्तस्मिन्देवा एतदमृतꣳ रूपमुत्तममदधुस्त-थैवास्मिन्नयमेतदमृतꣳ रूपमुत्तमं दधाति॥७॥

यद्वेवैनꣳ हिरण्यशकलैः प्रोक्षत्येतद्वा अस्मिन्नदोऽमूं पुरस्ताद्रम्यां तनूं मध्यतो दधाति रुक्मं च पुरुषं चाथैनमेतत्सर्वमेवोपरिष्टाद्रम्यया तन्वा प्रच्छादयति द्वाभ्यां द्वाभ्याꣳ द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्मिन्नेतदमृतꣳ रुपमुत्तमं दधाति पञ्चकृत्वः पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्मिन्नेतदमृतꣳ रूपमुत्तमं दधाति सहस्रेण सर्वं वै सहस्रꣳ सर्वेणैवास्मिन्नेतदमृतꣳ

१. गयात्वेषु TE

BRĀHMAṆA IV

1. On the naturally perforated bricks, he sings *Sāmans*, for, the *svayamātṛṇṇā* are these (three) worlds and they are (represented by) three stones. After placing (once upon a time) saw them as such, dry stones.

2. They said (to themselves), "Think as to how we can put essence, the nourishing ingredient, into these worlds." They said, "Meditate" by which they meant "wish for a layer." So they wished as to how the essence, the nourishing ingredient can be placed into these worlds.

3. While meditating, they discovered these *Sāman* hymns. They sang them. By means of them they put essence, the nourishing ingredient into these worlds.

4. He sings over the naturally perforated bricks. *Svayamātṛṇṇā* are these worlds and thereby he puts essence, the nourishing ingredient into these worlds.

5. He sings them in the utterances *Bhūḥ, Bhuvaḥ* and *Svaḥ*. *Bhūḥ* stands for this world (earth). *Bhuvaḥ* stands for the aerial region and *Svaḥ* stands for the yonder (heaven). He puts essence, the nourishing ingredient into these worlds by them.

6. The *Sāmans* have different *prastāvas* (startings) but have the same *nidhana* (ending). They have different startings because the gods discovered them separately. As to why they have a common ending is because there is only one culmination (goal) for the sacrifice, i.e., the heaven itself. Therefore, they all end in (the word) *svarjyotiḥ* (heavenly light).

7. He then sprinkles these golden pieces (on the body of the altar). Now here that whole *Agni*-altar is well-fashioned and the gods bestowed on him this supreme form of immortality. In the same manner, this one (Yajamāna) bestows on the altar that supreme form of immortality.

8. And again why he sprinkles him with gold pieces is this — formerly, he first bestows him (the altar) with that pleasing form; namely the gold-plate and the golden human form and now he decorates him all over with pleasing form. With two hundred pieces for each go, (he decorates him); for, the Yajamāna is two-footed and the Yajamāna is *Agni*-altar; as great as

रूपमुत्तमं दधाति पश्चादग्नेः[1] प्राङ्तिष्ठन्नथोत्तरतो दक्षिणाथ पुरस्तात्प्रत्यङ्ङथ जघनेन परीत्य दक्षिणत उदङ्ङतिष्ठꣳ स्तद्दक्षिणावृत्तद्धि देवत्राथानु परीत्य पश्चात्प्राङ्तिष्ठꣳस्तथो हास्यैतत्प्रागेव कर्म कृतं भवति॥८॥

सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि सहस्रस्योन्मासि साहस्रोऽसि सहस्राय त्वेति सर्वं वै सहस्रꣳ सर्वमसि सर्वस्मै त्वेत्येतत्॥९॥

अथातश्चितिपुरीषाणामेव मीमाꣳसायमेव कोकः प्रथमा चितिः पशवः पुरीषं यत्प्रथमां चितिं पुरीषेण प्रच्छादयतीमं तल्लोकं पशुभिः प्रच्छादयति॥१०॥

अन्तरिक्षमेव द्वितीया चितिर्वयाꣳसि पुरीषं यद्द्वितीयां चितिं पुरीषेण प्रच्छादयत्यन्तरिक्षं तद्वयोभिः प्रच्छादयति॥११॥

द्यौरेव तृतीया चितिर्नक्षत्राणि पुरीषं यत्तृतीयां चितिं पुरीषेण प्रच्छादयति दिवं तन्नक्षत्रैः प्रच्छादयति ॥१२॥

यज्ञ एव चतुर्थी चितिर्दक्षिणाः पुरीषं यच्चतुर्थीं चितिं पुरीषेण प्रच्छादयति यज्ञं तद्दक्षिणाभिः प्रच्छादयति॥१३॥

यजमान एव पञ्चमी चितिः प्रजा पुरीषं यत्पञ्चमीं चितिं पुरीषेण प्रच्छादयति यजमानं तत्प्रजया प्रच्छादयति॥१४॥

१. पश्चादग्रेः MD, My

Agni is, as great as is his size, with so much he thus confers on him that supreme form of immortality. Five times he thus strews (gold pieces) because *Agni*-altar has five layers and there are five seasons for the year and the year is *Agni*-altar; as great as Agni is, as great as is his size, with so much he thus confers that supreme form of immortality on him. First (he scatters) at the back while standing east-facing; then on the left (north side)facing the south; then in the front (east) facing the west; then having gone round the back from the south while facing the north. This is from left to right for, that is the course of the gods. Then, having gone round, (he scatters) at the back standing east-faced. This is the order and in which he did earlier also (while offering ghee on the golden human figure).

9. (While scattering, he says) "You are the measure of a thousand; you are the counter-measure of a thousand, you are the measure of altitude of a thousand; you are a thousandfold and to you, thousand"—for, the thousand means "all". (It therefore means) "You are all and unto you who are all."

10. Now follows the discussion on the loose soil of the altar. The first layer is this (terrestrial) world and the loose soil (used for filling) is the cattle. When he fills the first layer with loose soil, he fills it with cattle.

11. The second layer is the aerial region and the loose soil (used for filling) are the birds. So when he fills the second layer with loose soil, he fills the aerial region with birds.

12. The third layer is the sky and the loose soil (used for filling) are the stars. So when he fills the third layer with loose soil, he fills the sky with stars.

13. The fourth layer is the sacrifice itself and the loose soil (used for filling) are the *dakṣiṇā* (gifts to the priests) So when he fills the fourth layer with loose soil, he fills the sacrifice with *dakṣiṇā*.

14. The fifth layer is the Yajamāna himself and the loose soil (used for filling) are the offsprings. So when he fills the fifth layer with loose soil, he fills (enriches) the Yajamāna with offsprings.

स्वर्ग एव लोकः षष्ठी चितिर्देवाः पुरीषं यत्षष्ठीं चितिं पुरीषेण प्रच्छादयति स्वर्गं तल्लोकं देवैः प्रच्छादयति॥१५॥

अमृतमेव सप्तमी चितिस्तामुत्तमामुपदधात्यमृतं तदस्य सर्वस्योत्तमं दधाति तस्मादस्य सर्वस्यामृतमुत्तमं तस्माद्देवा अनन्तर्हितास्तस्मादु तेऽमृता इत्यधिदेवतम्॥१६॥

अथाध्यात्मं यैवेयं प्रतिष्ठा यश्चायमवाङ्प्राणस्तत्प्रथमा चितिर्माꣳसं पुरीषं यत्प्रथमां चितिं पुरीषेण प्रच्छादयत्येतदस्य तदात्मनो माꣳसैः संच्छादयतीष्टका उपधायास्थीष्टका अस्थि तन्माꣳसैः संच्छादयति नाधस्तात्संच्छादयति तस्मादिने प्राणा अधस्तादसंच्छन्ना उपरिष्टात्तु प्रच्छादयत्येतदस्य तदात्मन उपरिष्टान्माꣳसैः संच्छादयति तस्मादस्त्यैतदात्मन उपरिष्टान्माꣳसैः संच्छादयति तस्मादस्त्यैतदात्मन उपरिष्टान्माꣳसैः संच्छन्नं नावकाशते॥१७॥

यदूर्ध्वं प्रतिष्ठाया अवाचीनं मध्यात्तद्द्वितीया चितिर्माꣳसं पुरीषं यद्द्वितीयां चितिं पुरीषेण प्रच्छादयत्येतदस्य तदात्मनो माꣳसैः संच्छादयतीष्टका उपधायास्थीष्टका अस्थि तन्माꣳसैः संच्छादयति पुरीष उपदधाति पुरीषेण प्रच्छादयत्येतदस्य तदात्मन उभयतो माꣳसैःसंच्छादयति तस्मादस्त्यैतदात्मन उभयतो माꣳसैः संच्छन्नं नावकाशते॥१८॥

मध्यमेन तृतीया चितिर्यदूर्ध्वं मध्यादवाचीनं ग्रीवाभ्यस्तच्चतुर्थी चितिर्ग्रीवा एव पञ्चमी चितिः शिर एव षष्ठी चितिः प्राणा एव सप्तमी चिंतिस्तामुत्तमामुपदधाति प्राणाꣳस्तदस्य सर्वस्योत्तमादधाति तस्मादस्य सर्वस्य प्राणा उत्तमाः पुरीष उषदधाति माꣳसं वै पुरीषं माꣳसेन तत्प्राणान्प्रतिष्ठापयति नोपरिष्टात्प्रच्छादयति तस्मादिमे प्राणा उपरिष्टादसंच्छन्नाः॥१९॥ इति चतुर्थं ब्राह्मणम्॥

॥ इति द्वितीयोऽध्यायः ॥

15. The sixth layer is the heavenly world and the loose soil (used for filling) are the gods. So when he fills the sixth layer with loose soil, he fills that heavenly world with gods.

16. The seventh layer is immortality itself. He builds it up last. He thus confers that immortality which is the highest thing in all this (universe). That is why, the gods are separated from it and hence the gods are immortal. This much is to the divine aspect of it.

17. Now as to the *adhyātma* (pertaining to the self or body) aspect. The first layer constitutes the legs and the *apāna* or the downward breath. The loose soil thereon is the flesh. So, when he covers the first layer with loose soil, he covers that (lower) part of the body with flesh. (He does so) after laying down the bricks. Bricks are the bones. Thereby he covers the bones with flesh. He does not cover the bottom (of the first layer). Therefore these vital airs are not blocked at the bottom. But he covers the surface (of the layer). Thereby he covers the upper parts of the body with flesh and hence that part of the body (of the altar), being covered with flesh is not exposed.

18. The second layer constitutes that part of his (altar's) body which is above the legs and below the waist and the loose soil that is filled is flesh. When he fills the second layer with loose soil, he covers his body with flesh. He covers so, after placing the bricks because bricks are bones, which he covers with flesh. By strewing loose soil, he covers (that part of) the body on either sides with flesh. That is why, this part of the body is covered on both sides by flesh and is not exposed.

19. This third layer is the middle (part) itself. That which is above the waist and below the neck is the fourth layer. The neck is the fifth layer. The head forms the sixth layer. The *prāṇas* are the seventh layer. He builds it up last and thereby makes the vital airs, the highest of all and hence the *prāṇas* are the highest of all this. He places (the *prāṇas* in) loose soil. Loose soil is flesh. By means of flesh he establishes those *prāṇas*. He does not cover them above. Therefore, these *prāṇas* are uncovered above. (Fourth Brāhmaṇa Ends.)

(Chapter Two Ends.)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

ओंअथातः शतरुद्रियं जुहोत्यत्रैष सर्वोऽग्निः सꣳस्कृतः स एषोऽत्र रुद्रो देवता तस्मिन्देवा एतदमृतꣳ रूपमुत्तममदधुः स एषोऽत्र दीव्यमानोऽतिष्ठदन्नमिच्छमानस्तस्माद्देवा अबिभयुर्यद्वै नोऽयं न हिꣳस्यादिति ॥१॥

तेऽब्रुवन्नन्नमस्मै संभराम तेनैनꣳ शमयामेति तस्मा एतदन्नꣳ संभरंश्छान्तदेवत्यं[1] तेनैनमशमयꣳ-स्तद्यदेतं देवमेतेनाशमयꣳस्तस्माच्छान्तदेवत्यꣳ शान्तदेवत्यꣳ ह वै तच्छतरुद्रियमित्याचक्षते[2] परोऽक्षं परोऽक्षकामा हि देवास्तथैवास्मिन्नयमेतदमृतꣳ रूपमुत्तमं दधाति स एषोऽत्र दीप्यमानास्तिष्ठत्यन्नमिच्छमानस्तस्मा[3] एतदन्नꣳ संभरति शान्तदेवत्यं तेनैनꣳ शमयति॥२॥

जर्त्तिलैर्जुहोति जायत एष एतद्यच्चीयते स एष सर्वस्मा अन्नाय जायत उभयम्वेतदन्नं यज्जर्तिला यच्च ग्राम्यं यच्चारण्यं यदह तिलास्तेन ग्राम्यं यदकृष्टे पच्यन्ते तेनारण्यमुभयेनैवैनमेतदन्नेन प्रीणाति ग्राम्येण चारण्येन च॥३॥

अर्कपर्णेन जुहोत्यन्नमर्कोऽन्नेनैवैनमेतत्प्रीणाति॥४॥

परिश्रित्सु जुहोत्यग्नय एते यत्परिश्रितस्तथो हास्यैता अग्निमत्येवाहुतयो हुता भवन्ति॥५॥

यद्वेवैतच्छतरुद्रियं जुहोति प्रजापतेर्विस्रस्ताद्देवता उदक्रामꣳस्तमेक एव देवो नाजहान्मन्युरेव सोऽस्मिन्नन्तर्विततोऽतिष्ठत्सोऽरोदीत्तस्य यान्यश्रूणि प्रास्कन्दꣳस्तान्यस्मिन्मन्यौ प्रत्यतिष्ठन्त्स एव शतशीर्षा रुद्रः समभवत्सहस्राक्षः शतेषुधिरथ या अन्या विप्रुषोऽपतꣳस्ता असंख्याता सहस्राणीमाँल्लोकाननु प्राविशꣳस्तद्यद्रुदितात्समभवꣳस्तस्माद्रुद्राः सोऽयꣳ शतशीर्षा रुद्रः

१. समभरंश्रुआन्त V2
२. रुद्रीय TE
३. दीव्यभान V1,TE

Chapter Three

BRĀHMAṆA I

1. He then performs the *Śatarudrīya* offerings (offerings made with the chanting of the *Rudrādhyāyas* of the *saṃhitā* involving four hundred and twenty five offerings). Here now this whole *Agni*-altar is completed and he is now the god Rudra. In him, the gods conferred this supreme form of immortality. He thereby stood here shining, longing for food. Gods got scared of him lest he should hurt them.

2. They said (to themselves), "Let us collect food for him and thereby calm him down." They collected this food, the *śāntadevatyam* (food that calms down a fierce divinity) for him and by that they calmed him. Since they appeased that god with it, it is called *śāntadevatyam.* That which is *śāntadevatyam* is itself called *śāntarudrīya* in a concealed appellation, because gods like concealed (expressions). In the same manner, this Yajamāna now bestows upon him that supreme form of immortality. He now stands here shining, longing for food. Therefore he collects this food (called) *śāntadevatyam.* With that he appeases him.

3. He makes the offerings with sesamum seeds. This *Agni*-altar when being built up, develops (grows). He develops for (consuming) every kind of food. This food which is sesamum is food in two ways; it is *grāmya* (cultivated) as well as *āraṇya* (grown without ploughing). In as much as they are *tilas* (sesamum) they are cultivated in as much as they ripen (even) on unploughed land, they are wildly grown. He thus appeases him with both kinds of food; the cultivated and the wild-grown.

4. He makes the offerings with the leaves of *arka* plant. *Arka* is food and thus he pleases him with food.

5. He makes the offerings on the (three) closing stones (*pariśrits*). These *pariśrits* are the (three sacrificial) fires. Thus it is over Agni itself, these offerings of his are made.

6. And again why he makes these *Śatarudrīya* offerings is that — from the (body of) Prajāpati who got exhausted, the gods came out. Only one

सहस्राक्षः शतेषुधिरधिज्यधन्वा प्रति हितायी भीषयमाणोऽतिष्ठदन्नमिच्छमानस्तस्माद्देवा अबिभयुः ॥६॥

ते प्रजापतिमब्रुवन्नस्माद्वै बिभीमो यद्वै नोऽयं न हिꣳस्यादिति सोऽब्रवीदन्नमस्मै संभरत तेनैनꣳ शमयतेति तस्मा एतदन्नꣳ समभरंश्छतरुद्रियं तेनैनमशमयꣳस्तद्यदेतꣳ शतशीर्षाणꣳ रुद्रमेतेनाशमयꣳस्तस्माच्छतशीर्षरुद्रशमनीयꣳ शतशीर्षरुद्रशमनीयꣳ ह वै तच्छतरुद्रियमित्याचक्षते परोक्षं परोक्षकामा हि देवास्तथैवास्मा अयमेतदन्नꣳ सम्भरति शतरुद्रियं तेनैनꣳ शमयति॥७॥

गवेधुकासक्तुभिर्जुहोति यत्र वै सा देवता विस्रस्ताशयत्ततो गवेधुकाः समभवन्त्स्वेनैवैनमेतद्भागेन स्वेन रसेन प्रीणाति॥८॥

अर्कपर्णेन जुहोत्येतस्य वै देवस्याशयादर्कः समभवत्स्वेनैवैनमेतद्भागेन स्वेन रसेन प्रीणाति॥९॥

परिश्रित्सु जुहोति लोमानि वै परिश्रितो न वै लोमसु विषं न किं चन हिनस्त्युत्तरार्धेऽग्नेरुदङ्तिष्ठन्जुहोत्येतस्याꣳ ह दिश्येतस्य देवस्य गृहाः स्वायामेवैनमेतद्दिशि प्रीणाति स्वायां दिश्यवयजते॥१०॥

स वै जानुदघ्ने प्रथमꣳ स्वाहाकरोत्यथ इव वै तद्यज्जानुदघ्नमध इव तद्यदयं लोकस्तद्य इमं लोकꣳ रुद्राः प्राविशꣳ स्ताꣳ स्तत्प्रीणाति॥११॥

god did not leave (his body) and that god was Manyu (anger). He stood extending within his (entire) body. He (Prajāpati) cried and the tears that dripped, got settled down on this Manyu (wrath). He himself (Manyu) became the hundred-headed Rudra, thousand-eyed and hundred-quivered. And other drops (of tears) that fell, they spread over these worlds in countless numbers; in thousands. Since they came out of the tears (crying - *ruditāt*) they came to be known as Rudras. This hundred-headed Rudra, thousand-eyed, hundred-quivered, with his bow whose string is drawn ready to discharge arrows, stood fearful, longing for food. Gods got scared of him.

7. They told Prajāpati, "We are scared of this one; lest he should harm us." He (Prajāpati) said, "Collect food for him and with that appease him." Therefore they collected this food called *Śatarudrīya* and with that they appeased him. Hence it is known as *Śataśīrṣarudra-śamanīyam*— calming down of the hundred-headed Rudra. That *Śataśīrṣarudra-śamanīyam* is itself referred to as *Śatarudrīya* in a concealed way. Because gods like concealed appellations. In like manner, this one (Yajamāna) collects the food, *Śatarudrīya* and with that he calms him down.

8. He makes oblations with *gavedhuka* flour. At that spot when that deity lay exhausted, there the *gavedhuka* plant grew. Thus he satisfied him with his own share; by his own essence.

9. He makes the offering with the leaf of *Arka* plant; for, that plant grew from that deity's resting place. So he satisfies him with his own share; by his own essence.

10. He makes the offerings on the enclosing stones. *Pariśrits* (enclosed stones) are the hairs. Neither poison nor anything else affects the hair. He makes the offering standing on the northern side of *Agni*-altar. In this direction there are the abodes of this deity (Rudra). Thereby he appeases him in his own direction. In his own direction he makes the offerings for him.

11. The first *Svāhākāra* (offering) he makes at the height of the knee. Upto the knee is, as it were, below. This earth is as it were, below. So those Rudras who had entered this world, they are satisfied, with that.

अथ नाभिदघ्ने मध्यमिव वै तद्यन्नाभिदघ्नं मध्यमिवान्तरिक्षलोकस्तद्येऽन्तरिक्षलोकꣳ रुद्राः प्राविशꣳ स्ताꣳ स्तत्प्रीणाति ॥१२॥

अथ मुखदघ्न उपरीव वै तद्यन्मुखदघ्नमुपरीव तद्यदसौ लोकस्तद्येऽमुं लोकꣳ रुद्राः प्राविशꣳस्ताꣳ स्तत्प्रीणाति स्वाहाकारेणान्नं वै स्वाहाकारोऽन्नेनैवैनानेतत्प्रीणाति॥१३॥

नमस्ते रुद्र मन्यव इति य एवास्मिन्त्सोऽन्तर्मन्युर्वितततोऽतिष्ठत्तस्मा एवैतन्नमस्करोत्युतो त इषवे नमो बाहुभ्यामुत ते नम इतीष्ट्वा[४] व हि बाहुभ्यां च भीषयमाणोऽतिष्ठत्॥१४॥

स एष क्षत्रं देवो यः स शतशीर्षा समभवद्विश इम इतरे ये विपृङ्भ्यः समभवꣳस्तस्मा एतस्मै क्षत्रायैता विश एतं पुरस्तादुद्धारमुदहरन्य एष प्रथमोऽनुवाकस्तेनैनमप्रीणꣳ स्तथैवास्मा अयमेतं पुरस्तादुद्धारमुद्धरति तेनैनं प्रीणाति तस्मादेष एकदेवत्यो भवति रौद्र एतꣳ ह्येतेन प्रीणाति॥१५॥

चतुर्दशैतानि यजूꣳषि भवन्ति त्रयोदश मासाः संवत्सरः प्रजापतिश्चतुर्दशः प्रजापरग्निर्यावान-ग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति नमो नम इति यज्ञो वै नमो यज्ञेनैवैनमेतन्नमस्कारेण नमस्यति तस्मादु ह नायज्ञियं ब्रूयान्नमस्त इति यथा हैनं ब्रूयाद्यज्ञस्त इति तादृक्तत्॥१६॥

अथ द्वन्द्विभ्यो जुहोति नमोऽमुष्मै चामुष्मै चेति तद्यथा वै ब्रूयादसौ त्वं च न एष च मा हिꣳसिष्टमित्येवमेतदाह नतराꣳ हि विदित आमन्त्रितो हिनस्ति॥१७॥

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नम इत्येष एव हिरण्यबाहुः सेनानीरेष दिशां पतिस्तद्यत्किं चात्रैकदेवत्यमेतमेव तेन प्रीणाति क्षत्रमेव तद्विश्यविभागं करोति

४. इष्ट्वा च TE, P2

12. Then (he offers) at the height of the navel. That which is at the level of navel, is, as it were, in the middle. The aerial region is, as it were in the middle. So those Rudras who had entered the aerial region, they are satisfied with that.

13. Then (he offers) at the height of the mouth. That which is at the level of the mouth, is, as it were, above. That is yonder sky. So those Rudras who had entered yonder sky, they are satisfied with this.

14. He says, "Salutations, O Rudra ! to your wrath" — thereby he pays homage to that Manyu (anger) which remained extended within him (Prajāpati's body). "I bow to your arrow and I bow to both your arms." Because it was with the arrow and his two arms, he (Rudra) stood striking terror.

15. That god who became hundred-headed is *Kṣatra* (martial power). These others are the *Viś* (commoners) who came out of the drops (of tears). Hence these commoners assigned this first (*anuvāka* of *Śatarudrīya mantras*) to that *Kṣatra* (nobility) represented by the hundred-headed one) as a special share. They appeased him with that. In same manner, this one (Yajamāna) offers this special share first for him and by that he pleases him. Therefore this (first *anuvāka*) is *Ekadevatya* (meant for a single deity) exclusively for Rudra. He satisfied him (Rudra) by means of this.

16. There are (in this) fourteen *Yajus mantras*; a year has thirteen months and Prajāpati is the fourteenth. Prajāpati is *Agni*-altar; as great as Agni is, as great as is his size, with so much food, he satisfied him. (He says), "*Namo namaḥ.*" *Namaḥ* is the sacrifice; by means of this sacrifice he does prostration, he pays homage to him. So one should not say, "*Namaste*" (reverence to you) to anyone unworthy of sacrifice. It would be equal to saying, "Sacrifice be to you."

17. He then offers to the twin deities (saying), "I bow to so and so and to so and so." It amounts to him saying, "You so and so and this other (so and so) do not harm me." For one who is well-acquainted and called (by his name) does not harm (the one who calls).

18. (He says) "Prostrations to the golden-armed commander of the army and to the lord of the quarters — I bow to." This one is the golden-armed commander of the army and the lord of the quarters. Everything

तस्माद्यद्विशस्तस्मिन् क्षत्रियोऽपि भागोऽथ या असंख्याता सहस्रणीमाँल्लोकाननु प्राविशन्नेतास्ता देवता याभ्य एतज्जुहोति ॥१८॥

अथ जातेभ्यो जुहोत्येतानि ह जातान्येते रुद्रा अनु प्रविविशुर्यत्र यत्रैते तदेवैनानेतत्प्रीणात्यथो एवꣳ हैतानि रुद्राणां जातानि देवानां वै विधामनु मनुष्यास्तस्मादु हेमानि मनुष्याणां जातानि यथा जातमेवैनानेतत्प्रीणाति तेषां वा उभयतो नमस्कारा अन्येऽन्यतरतो नमस्कारा अन्ये ते ह ते घोरतरा अशान्ततरा य उभयतो नमस्कारा उभयत एवैनानेतद्यज्ञेन नमस्कारेण शमयति ॥१९॥

स वा अशीत्यां च स्वाहाकरोति प्रथमे चानुवाकेऽथाशीत्यामथाशीत्यां च यानि चोर्ध्वानि यजूꣳष्यावतानेभ्योऽन्नमशीतयोऽन्नेनैवैनानेतत्प्रीणाति॥ २०॥

अथैतानि यजूꣳषि जपति नमो वः किरिकेभ्य इत्येतद्धास्य प्रतिज्ञाततमं धाम यथा प्रियो वा पुत्रो हृदयं वा तस्माद्यत्रैतस्माद्देवाच्छङ्केत तदेताभिर्व्याहृतिभिर्जुहुयादुप हैवैतस्य देवस्य प्रियं धाम गच्छति तथो हैनमेष देवो न हिनस्ति॥ २१॥

नमो वः किरिकेभ्य इत्येते हीदꣳ सर्वं कुर्वन्ति देवानाꣳ हृदयेभ्य इत्यग्निर्वायुरादित्य एतानि ह तानि देवानाꣳ हृदयानि नमो विचिन्वत्केभ्य इत्येते हीदꣳ सर्वं विचिन्वन्ति नमो विक्षिणत्केभ्य इत्येते वै तं विक्षिणन्ति यं विचिक्षीषन्ति नम आनिर्हतेभ्य इत्येते ह्येभ्यो लोकेभ्योऽनिर्हताः॥ २२॥

अथोत्तराणि जपति द्रापे अन्धसस्पत इत्येष वै द्रापिरेष वै तं द्रापयति यं दिद्रापयिषत्यन्धसस्पत इति सोमस्य पत इत्येतद्दरिद्र नीललोहितेति नामान्यस्यैतानि रूपाणि च नामग्राहमेवैन-

(in this second *anuvāka*) here applies to one and the same god. Thereby he pleases that god Rudra and makes the chief receive this share from the commoners. Therefore whatever the commoners (*Viś*) has, there is a share of it to the chieftain (*Kṣatra*). And those countless Rudras who had entered in thousands into these worlds are these (to whom this *anuvāka* is addressed), for whom these offerings are made.

19. Now he offers to the multiples (forms of Rudra), for, it was these multiples (of Rudras) who followed (the chieftain) and entered (into these worlds). Wherever they had spread, he appeases them there. Thus he satisfied those multiples of Rudras. Human beings also follow the gods. So he thereby pleases those multitudes of human beings as they are born, some of them have *namaskāra* (prostration word) on either sides and for others on one side only. Such of those who are more terrible and more angry have *namaskāra* on both sides. On both sides they are appeased by this obeisance, i.e., the sacrifice.

20. At (the completion) of eighty formulas, he makes the *Svāhākāra* (offering). On the first *anuvāka*, then on (completing) eighty and then on eighty; the *mantras* that follow are the *mantras* dealing with *avatāna* (unstringing of the bow). *Aśīti* (eighty) means food. So he appeases them with food itself.

21. Then he chants these *Yajus mantras* — *Namo vaḥ kirikebhyaḥ* (I prostrate to your sparkling abodes like the sun). For, that is the most favoured abode of his, either as a dear son or the heart. So whenever he apprehends harm from this god, let him make offerings with these mystic utterances. For, by that he approaches the favourite resort of that god and so that god does not harm him.

22. By (the formula *Namo vaḥ kirikebhyaḥ*) they do all these. "The hearts of the gods" (he says), Agni, Vāyu and Āditya are indeed, the hearts of the gods. "I bow to those who recognise" — because it is they (Agni, Vāyu and Āditya) who recognise (identify) everything here. "I bow to the destructive" — because it is they who destroy those whom they want to destruct. "I bow to those irremovable" — for, these are inseparable from these worlds.

23. Then he chants the following *mantras* — "The one is the remover, the lord of Andhasaḥ" — he is indeed Drāpa or remover, since he gets rid of him whom he wants to remove. "Lord of Andhasaspatḥ means the lord of *Soma*." "*Daridra Nīlalohita*"— these are his names and forms (cleaver and

मेतत्प्रीणात्यासां प्रजानामेषां पशूनां मा भेर्मा रोङ्मो च नः किञ्चनाममदिति यथैव यजुस्तथा बन्धुः ॥२३॥

स एष क्षत्रं देवस्तस्मा एतस्मै क्षत्रायैता विशोऽमुं पुरस्तादुद्धारमुदहरन्योऽसौ प्रथमोऽनुवाकोऽथास्मा एतमुपरिष्टादुद्धारमुदहरꣳस्तेनैनमप्रीणꣳ अयमेतमुपरिष्टादुद्धारमुद्धरति तेनैनं प्रीणाति तस्मादप्येष एकदेवत्यो भवति रौद्र एवैतꣳ ह्येवैतेन प्रीणाति॥२४॥

सप्तैतानि यजूꣳषि भवन्ति सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति तान्युभयान्येकविꣳशतिः संपद्यन्ते द्वादश मासाः पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविꣳश एतामभिसम्पदम् ॥२५॥

अथावतानानां जुहोत्येतद्वा एनां देवा एतेनान्नेन प्रीत्वाथैषामेतैरवतानैर्धनूꣳष्यवातन्वꣳस्तथैवैनानयमेतदेतेनान्नेन प्रीत्वाथैषामेतैरवतानैर्धनूꣳष्यवतनोति न ह्यवततेन धनुषा कं[5] चन हिनस्ति॥२६॥

एतद्वै सहस्रयोजन इत्येतद्ध परमं दूरं यत्सहस्रयोजनं तद्यदेव परमं दूरं तदेवैषामेतद्धनूꣳष्यवतनोति॥२७॥

यद्वेवाह सहस्रयोजन इत्ययमग्निः सहस्रयोजनं न ह्येतस्मादति[6] नेत्यन्यत्परमस्ति तद्यदग्नौ जुहोति तदेवैषाꣳ सहस्रयोजने धनूꣳष्यवतनोत्यसंख्याता सहस्राण्यस्मिन्महत्यर्णव इति यत्र यत्रैते तदेवैषामेतद्धनूꣳष्यवतनोति॥२८॥

दशैतानवतानाञ्जुहोति दशाक्षरा विराड्विराळग्निर्दश दिशो दिशोऽग्निर्दश प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैषामेतद्धनूꣳष्यवतनोति॥२९॥

५.किंचन TE,V1
६. ह्येतस्मादिति TE,VR

bluish red). He appeases him by referring to his names. "Do not frighten, do not hurt these people and these cattle." "Let us not be rendered sick." — as the text, so is the meaning.

24. That god (Rudra) is *Kṣatra* (martial leader). So these commoners (*Viś*) assign this share first to this *Kṣatra* (chieftain) in the form of that first *anuvāka.* Now he (Yajamāna)assigns for him that other share (following one) and thereby appeases him. Therefore this section also belongs to a single deity, i.e. to Rudra; for, it is him he thereby pleases.

25. These (the next *anuvāka*) are seven *Yajus mantras. Agni*-altar is one with seven layers and seven seasons constitute a year. The year is *Agni*-altar; as great as Agni is, as great as is his size, by so much food he thus gratifies him. These two kinds (of *mantras*) amount to twenty-one; twelve months, five seasons, these three worlds and the yonder sun (forming) the twenty-first, thus the number is made up.

26. Then he makes offerings with *Avatāna mantras* (*mantras* dealing with the unstringing of the bow). The gods after appeasing these (Rudras) with food, by means of these (*Avatāna* hymns) caused the unstringing of their bows. In the same way, this one (Yajamāna) having gratified them with these food, causes the unstringing of their bows by means of these *Avatānas.* Because, with a bow unstrung, one does not hit anybody.

27. Here he says, "at a thousand *yojanas* (leagues)" — for, the thousand leagues means the farthest distance (for an arrow to reach); and thus he causes the unstringing of their bows at what is the maximum distance.

28. And again why he says, "at a thousand *yojanas*" — a thousand *yojanas* means this *Agni*-altar, for, there is nothing else which is beyond, or greater than *Agni*-altar. When he makes the offering on the *Agni*-altar, that itself unstrings their bows at a distance of thousand *yojanas.* (He further says) "Countless thousands, in this great ocean." Thus, wherever they are, there he causes the unstringing of these bows.

29. He makes ten offerings with these *Avatāna mantras*; for, the Virāḍ metre has ten syllables and Agni (fire) is *Virāj* (widely shining or ruling over far and wide). There are ten directions and Agni is the directions. There are ten *prāṇas* and Agni is *prāṇas.* As great as Agni is, as great as is his size, by so much he thus causes the unstringing of their bows.

अथ प्रत्यवरोहाञ्जुहोत्येतद्वा एतदिमाँल्लोकानित ऊर्ध्वो रोहति स स पराङिव रोह इयमु वै प्रतिष्ठा ते देवा इमां प्रतिष्ठामभि प्रत्यायꣳस्तथैवैतद्यजमान इमां प्रतिष्ठामभिप्रत्यैति॥ ३०॥

यद्वेव प्रत्यवरोहत्येतद्वा एनानेतत्प्रीणन्नन्ववैति तत एवैतदात्मानमपोद्धरति[७] जीवात्वै तथो हानेनात्मना सर्वमायुरेति॥ ३१॥

यद्वेव प्रत्यवरोहत्येतद्वा एतदेतान्रुद्रानित ऊर्ध्वान्प्रीणाति तान्पुनरमुतोऽर्वाचः॥ ३२॥

नमो अस्तु रुद्रेभ्यो ये दिवीति तद्येऽमुष्मिँल्लोके रुद्रास्तेभ्य एतं नमस्करोति येषां वर्षमिषव इति वर्षꣳ ह तेषामिषवो वर्षेण ह ते हिꣳसन्ति यं जिहिꣳसिषन्ति॥ ३३॥

नमो अस्तु रुद्रेभ्यो येऽन्तरिक्ष इति तद्येऽन्तरिक्षलोके रुद्रास्तेभ्य एतं नमस्करोति येषां वात इषव इति वातो ह तेषामिषवो वातेन ह ते हिꣳसन्ति यं जिहिꣳसिषन्ति॥ ३४॥

नमो अस्तु रुद्रेभ्यो ये पृथिव्यामिति तद्येऽस्मिँल्लोके रुद्रास्तेभ्य एतं नमस्करोति येषामन्नमिषव इत्यन्नꣳ ह तेषामिषवोऽन्नेन ह ते हिꣳसन्ति यं जिहिꣳसिषन्ति॥ ३५॥

तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वा इति दशाक्षरा विराड्विराळग्निर्दश दिशो दिशोऽग्निर्दश प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनानेतदन्नेन प्रीणाति॥ ३६॥

यद्वेवाह दश दशेति दश वा अञ्जलेरङ्गुलयो दिशि दिश्येवैभ्य एतदञ्जलिं करोति तस्मादु हैतद्भीतोऽञ्जलिं करोति तेभ्यो नमो अस्त्विति तेभ्य एव नमस्करोति ते नो मृलयन्त्विति त

७. अपोद्धरते My

30. Then he makes offerings of (signifying) descending or *Pratyavaroha mantras*. Because formerly (in the preceeding oblations) he ascends these worlds upward from here (earth). This was as it were, an upward movement as it were, from the ground. Since this earth is a firm resting place, the gods (after ascending) returned to this resting place. In same manner, this Yajamāna now returns to this resting place.

31. Why he descends is this — formerly (in the earlier) oblations, for appeasing the gods, he went after them. Now having recovered his life, he comes back. With this form, he gains his full *āyus* (full span of life) (or all *prāṇas*).

32. And again why he descends is this — formerly, he gratifies those Rudras who are above this world. He now does so again from above downwards.

33. (He says) "Let my prostration be to the Rudras who are in the heavens" — thereby he pays homage to those Rudras who are in yonder world. "Whose arrows are the rain" — because, rain is their arrows; since by means of rain, they harm those whom they want to hurt.

34. (He says) "Let my prostration be to those Rudras who are in the aerial region" — thereby he prostrates to those Rudras who are in the aerial region. "Whose arrows are the wind" — because, wind is their arrows; since by means of wind they harm those whom they want to hurt.

35. (He says) "Let my prostration be to those Rudras who are in this world" — thereby he pays homage to those Rudras who are in this world. "Whose arrows are food" — because food is their arrows; since by means of food they harm those whom they want to hurt.

36. "For them ten in the east; ten in the south, ten in the west; ten in the north; and ten above (upwards)" — thus he says ten-ten, because the Virāḍ metre has ten syllables and Virāḍ is *Agni*-altar. There are ten directions and that directions are *Agni*-altar. There are ten vital airs and vital airs are *Agni*-altar; as great as Agni is, as great as is his size, with so much food, he thus gratifies him.

37. And as to why he said, ten-ten — there are ten fingers in the hands held together in reverence. He thus makes reverence to them in each

एवास्मै मृलयन्ति ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जंभे दध्म इति यमेव द्वेष्टि यश्चैनं द्वेष्टि तमेषां जम्भे दधात्यमुमेषां जम्भे दधामीति ह ब्रूयाद्यं द्विष्यात्ततो ह तस्मिन्न पुनरस्त्यपि तन्नाद्रियेत स्वयं निर्दिष्टो ह्येव स यमेवं विद्वेष्टि॥३७॥

त्रिष्कृत्वः प्रत्यवरोहति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनानेतदन्नेन प्रीणाति स्वाहाकारेणान्नं वै स्वाहाकारोऽन्नेनैवैनानेतत्प्रीणाति त्रिरित ऊर्ध्वो रोहति तत्षट् तस्योक्तो बन्धुर्यद्येव त्रिष्कृत्वः प्रत्यवरोहति त्रिर्हि कृत्व ऊर्ध्वो रोहति तद्यावत्कृत्व ऊर्ध्वो रोहति तावत्कृत्वः प्रत्यवरोहति॥३८॥

अथ तदर्कपर्णं चात्वाले प्रास्यत्येतद्वा एनेनैतद्रौद्रं कर्म करोति तदेतदशान्तं तदेतत्तिरः करोति नेदिदमशान्तं कश्चिदभितिष्ठात्तन्नेद्धिनसदिति तस्माच्चात्वाले यद्वेव चात्वालेऽग्निरेष यच्चात्वालस्तथो हैनदेषोऽग्निः सन्दहत्यथातः संपदेव॥३९॥

तदाहुः कथमस्यैतच्छतरुद्रियꣳ संवत्सरमग्निमाप्नोति कथꣳ संवत्सरेणाग्निना संपद्यत इति षष्टिश्च ह वै त्रीणि च शतान्येतच्छतरुद्रियमथ त्रिꣳशदथ पञ्चत्रिꣳशत्ततो यानि षष्टिश्च त्रीणि च शतानि तावन्ति संवत्सरस्याहानि तत्संवत्सरस्याहान्याप्नोत्यथ यानि त्रिꣳशत्त्रिꣳ शन्मानस्य रात्रयस्तन्मानस्य रात्रीराप्नोति तदुभयानि संवत्सरस्याहोरात्राण्याप्नोत्यथ यानि पञ्चत्रिꣳशत्स त्रयोदशो मासः स आत्मा त्रिꣳशदात्मा प्रतिष्ठा द्वे प्राणा द्वे शिर एवं पञ्चत्रिꣳशमेतावान्वै संवत्सर एवमु हास्यैतच्छतरुद्रियꣳ संवत्सरमग्निमाप्नोत्येवꣳ संवत्सरेणाग्निना सम्पद्यत एतावत्य

direction. He who is frightened joins his palms together. "To them I pay my homage" — thus he shows his reference to them. "May they be merciful to me" — by this they are merciful to him. "Whomsoever we hate and whoever hates us, him we throw into the jaws (of Rudras)" — thus he throws into their jaws whomsoever he hates and who so ever hates him. "So and so I throw into the jaws" — thus he names the person whom he hates. Then that person's way does not exist on him. Or he can ignore this (naming the enemy) because whom he hates is already indicated (by the earlier statement).

38. In three stages, he descends for, Agni is threefold; as great as Agni is, as great as is his size, by so much food he pleases them. With *Svāhākāra* (he gratifies them). *Svāhākāra* (chanting of *svāhā* while making the offering) is food and it is by means of food he thus gratifies them. In three stages he ascends upwards from here. They together (descending and ascending) make six (stages). Its significance has been explained. As to why he descends in three stages is because does he not ascend in three stages? So in as many as stages he ascends, in so many stages he descends.

39. He then throws that leaf of the *Arka* plant into the pit (*cātvāla*). With this he performs this ritual sacred to Rudra and for that reason it is inauspicious. So he discards it, lest anyone should happen to tread on that inauspicious one and it should harm him. Why into the *cātvāla* pit (he throws) — this *cātvāla* is fire. Thereby this fire burns it. Now (let us see) the co-relation.

40. They ask, "How does this *Śatarudrīya* of his get equated with the year and Agni?" i.e. how it gets identified with the year and the *Agni*-altar. This *Śatarudrīya* includes three hundred and sixty (formulas) besides thirty and thirty-five. The three hundred and sixty correspond to the days of a year. Thereby it gets the days of the year. Thirty correspond to the nights in a month and thus it gets the nights of the months. Thus it gets the days and nights of the year. And as to the thirty-five (formulas) they correspond to the thirteenth month and that is the self (of Agni). The self (body) consists of thirty limbs, two feet, two *prāṇas* and the head is the thirty-fifth. This much is the year. That is how his (Yajamāna's) *Śatarudrīya* corresponds to the year and to the *Agni*-altar. Thus it co-relates with the year and the Agni. This number of *yajuṣmatī* bricks are placed in the middle in the *śāṇḍila* fire-altar. For, these bricks are indeed the same as these Agnis (invoked in

उ वै शाण्डिलेऽग्नौ मध्यतो यजुष्मत्य इष्टका उपधीयन्तेऽग्नयो हैते पृथग्यदेता इष्टका एवमु हास्यैतेऽग्नयः पृथच्छतरुद्रियेणाभिहुता भवन्ति॥४०॥

तदाहुः कथमस्यैतच्छतरुद्रियं महदुक्थमाप्नोति कथं महतोक्थेन संपद्यत इति यान्यमूनि पञ्चविंशतिर्यजूंष्यभितोऽशीतिः स पञ्चविंश आत्मा यत्र वा आत्मा तदेव शिरस्तत्पक्षपुच्छान्यथ या अशीतयः सैवाशीतीनामाप्तिरशीतिभिर्हि महदुक्थमाख्यायतेऽथ यदूर्ध्वमशीतिभ्यो यदेवादो महत उक्थस्योर्ध्वमशीतिभ्य एतदस्य तदेवमु हास्यैतच्छतरुद्रियं महदुक्थमाप्नोत्येवं महतोक्थेन संपद्यते[८]॥४१॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथैनमतः परिषिञ्चत्येतद्वा एनं देवाः शतरुद्रियेण शमयित्वाऽथैनमेतद्भूय एवाशमयंस्तथैवैनमयमेतच्छतरुद्रियेण[१] शमयित्वाऽथैनमेतद्भूय एव शमयति॥१॥

अद्भिः परिषिञ्चति शान्तिर्वा[२] आपः शमयत्येवैनमेतत्सर्वतः परिषिञ्चति सर्वत एवैनमेतच्छमयति त्रिष्कृत्वः परिषिञ्चति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतच्छमयति॥२॥

यद्वेवैनं परिषिञ्चतीमे वै लोका एषोऽग्निरिमांस्तल्लोकानद्भिः परितनोति समुद्रेण हैनांस्तत्परितनोति सर्वतस्तस्मादिमाँल्लोकान्त्सर्वतः समुद्रः पर्येति दक्षिणावृत्तस्मादिमाँल्लोकान्दक्षिणावृत्समुद्रः पर्येति॥३॥

अग्नीत्परिषिञ्चत्यग्निरेष यदाग्नीध्रो नो वा आत्मात्मानं हिनस्त्यहिंसायाअश्मनोऽध्याश्मनो[३] ह्यापः प्रभवन्ति निकक्षान्निकक्षाद्ध्यापः प्रभवन्ति दक्षिणान्निकक्षाद्दक्षिणाद्धि निकक्षादापः प्रभवन्ति॥४॥

अश्मन्नूर्जं पर्वते शिश्रियाणामित्यश्मनि वा एषोर्क्पर्वतेषु[४] श्रिता यदापोऽद्भ्य ओषधीभ्यो

८. समृध्यते P1, TE
१. तथैवैनमेवमेतत् TE
२. शान्तिरापः My
३. अध्याश्मनो MD
४. एषोर्क्पृतेषु TE

the *Śatarudrīya*). Thus these Agnis of his come to have oblations offered to them individually by means of the *Śatarudrīya* .

41. Again they ask, "How does this *Śatarudrīya* of his co-relates with the *Mahaduktha*? How does it correspond to the *Mahaduktha*?" These twenty-five *Yajus* formulas which are on both sides of the eighties, they are twenty-fivefold body. Where there is the body there is also the head, the wings and the tail (of the bird-shaped altar). The eighty which is there (in the *Śatarudrīya*) correspond to the eighty in the *Mahaduktha* because the *Mahaduktha* is recited in eighties. Here (in *Śatarudrīya*) what is in excess of eighty, corresponds with what is in excess of eighty in the *Mahaduktha.* Thus it corresponds to *Mahaduktha.* (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. He then sprinkles (water on him *Agni*-altar). For, the gods after appeasing him with the *Śatarudrīya,* further calmed him by this (sprinkling). In the same manner, this one (Yajamāna) having appeased with *Śatarudrīya,* again calms him by this (sprinkling).

2. He sprinkles with water; for, water is an appeasing agent; thereby he appeases him. He sprinkles him all over; because he appeases him all over. He sprinkles thrice; for, Agni is threefold; as great as Agni is, as great as is his size, by so much he calms him.

3. And as to why he sprinkles him — that *Agni*-altar is these worlds. He thus encompasses these worlds with waters; he indeed encompasses them by the ocean. He does so all around and hence the ocean surrounds all these worlds. He sprinkles from left to right and that is why, the ocean encircles these worlds from left to right.

4. The Āgnīdhra priest does the sprinkling. Āgnīdhra is same as Agni and no one harms his own self. (He sprinkles) from a stone, for the waters originate from rock. From the arm-pit (of the body of the altar) he sprinkles because waters spring forth from the crevices (joints of rocks). From the right side arm-pit (he sprinkles); for, the waters spring forth from the crevices of rocks on the south.

5. (He says) "The energy that is lying in the rock; is the mountain" — for, this energy (namely waters) abide the rocks in the mountains. "This

वनस्पतिभ्यो अधि संभृतं पय इत्येतस्माद्ध्येतत्सर्वस्मादधि संभृतं पयस्तां न इषमूर्जं धत्त मरुतः सꣳरराणा इति मरुतो वै वर्षस्येशतेऽश्मꣳस्ते क्षुदिति निदधाति तदश्मनि क्षुधं दधाति तस्मादश्मा नाद्योऽथो स्थिरो वा अश्मा स्थिरा क्षुत्स्थिर एव तत्स्थिरं दधाति मयि त ऊर्गित्यपाधत्ते तदात्मन्नूर्जं धत्ते तथा द्वितीयं तथा तृतीयम्॥५॥

निधायोदहरणं त्रिर्विपल्ययते एतद्वा एनमेतल्लघूयतीव यदेनꣳ समन्तं पर्येति तस्मा एवैतन्निह्नुते हिꣳसायै॥६॥

यद्वेव विपल्ययत एतद्वा एनमेतदन्ववैति तत एवैतदात्मानमपोद्धरते जीवात्वै तथो हानेनात्मना सर्वमायुरेति त्रिर्विपल्ययते त्रिर्हि कृत्वः पर्येति तद्यावत्कृत्वः पर्येति तावत्कृत्वो विपल्ययतेऽथ तमश्मानमुदहरणेऽवधायैतां दिशꣳ हरन्त्येषा वै नैर्ऋती दिङ्नैर्ऋत्यामेव तद्दिशि शुचं दधाति॥७॥

एतद्वा एनं देवाः शतरुद्रियेण चाद्भिश्च शमयित्वाथास्यैतेन शुचं पाप्मानमपाघ्नꣳस्तथैवैनमयमेतच्छतरुद्रियेण चाद्भिश्च शमयित्वाथास्यैतेन शुचं पाप्मानमपहन्ति॥८॥

बाह्येनाग्निꣳ हरतीमे वै लोका एषोऽग्निरेभ्यस्तल्लोकेभ्यो बहिर्धा शुचं दधाति बहिर्वेदीयं वै वेदिरस्यैतद्बहिर्धा शुचं दधाति स वेदेर्दक्षिणायाꣳ श्रोणौ प्राङ्तिष्ठन्दक्षिणा निरस्यति यं द्विष्मस्तं ते शुगृच्छत्विति यमेव द्वेष्टि तमस्य शुगृच्छत्यमु[५] ते शुगृच्छत्विति ह ब्रूयाद्यं द्विष्यात्ततो ह तस्मिन्न पुनरस्त्यपि तन्नाद्रियेत स्वयं निर्दिष्टो ह्येव स यमेवं विद्वेष्टि यदि न भिद्येत भेत्तवै

५. ऋच्छुत्वमं My

milk is collected from waters; from herbs and from trees", because this milk is collected from all these. "That essence and nourishment, O Maruts, the liberal givers, bring to us" — for, it is the Maruts who control the rains. "Let your hunger (rest) in this rock" — saying this he places it (the vessel of sprinkling water) down, and thereby lays hunger into the stone. That is why, stone is not eatable. But stone is also firm (hard) and hunger is also firm (hard). That hard one is placed on that firm one. He takes (that vessel, saying) "Let your energy (rest) in me." Thereby he places energy into himself. This he repeats a second time and a third time.

6. After placing down the water-jar, he goes round (the altar) thrice. When he goes round him, he is, as it were, making him small. Thereby he erases his own offence to ensure his safety.

7. And again why he goes round (the altar) — (while sprinkling) he has gone after him (Agni-Rudra). Now (by going round) he regains his own self, back to life. That is how indeed, he with that body of his, gets the full span of life. Thrice he goes round it and thrice he walks round (while sprinkling). That is, he goes round as many times as he went round (sprinkling). Then, he puts that stone into the water-jar and they throw it in that (south-western) direction. Because that is the direction of Nirṛti. Thereby he discards that pain to the Nirṛti 's direction.

8. This is how the gods having appeased him (Rudra) by means of the *Śatarudrīya* and the waters, therewith destroyed his pain and evil. In the same way, this one (Yajamāna) having appeased him by means of the *Śatarudrīya* and the waters, destroyed his pain and evil.

9. He discards it outside the fire-altar. This fire-altar is these world. Outside these worlds, he discards that pain (he throws him). Outside this *vedī* (sacrifical site). *Vedī* is indeed this earth and he throws away the pain outside this earth. Facing the east and standing by the side of the right thigh of the *vedī*, he throws it southwards (saying), "Let your pain reach him whom we hate." Thereby his pain reaches him whom he hates. One can also say, "Let the pain reach so and so" naming the one whom he hates so that enemy will have no sway any more on him. This need not be heeded. Whom he hates thus, has already been indicated. If it (the pot) does not break (when thrown) he should tell (the *Pratiprasthātā*) to break it, because only when the pot breaks, the pain goes from him (Yajamāna) to him whom he hates. They return to the altar without turning back (at the spot where the

ब्रूयाद्यदा ह्येव स भिद्यतेऽथ तꣳशुगृच्छति यं द्वेष्ट्यप्रतीक्षमायन्त्यप्रतीक्षमेव तच्छुचं पाप्मानं जहति॥९॥

प्रत्येत्येष्टका धेनूः कुरुत एतद्वा एनं देवाः शतरुद्रियेण चाद्भिश्च शमयित्वा शुचमस्य पाप्मानमपहत्य प्रत्येत्येष्टका धेनूरकुर्वत तथैवैनमयमेतच्छतरुद्रियेण चाद्भिश्च शमयित्वा शुचमस्य पाप्मानमपहत्य प्रत्येत्येष्टका धेनूः कुरुते॥१०॥

आसीनः कुर्वीतेत्यु हैक आहुरासीनो वै धेनुं दोग्धीति तिष्ठꣳस्त्वेव कुर्वीतेमे वै लोका एषोऽग्निस्तिष्ठन्तीव वा इमे लोका अथो तिष्ठन्वै वीर्यवत्तर उदङ्प्राङ् तिष्ठन्पुरस्ताद्वा एषा प्रतीची यजमानं धेनुरुपतिष्ठते दक्षिणतो वै प्रतीचीं धेनुं तिष्ठन्तीमुपसीदन्ति॥११॥

स यत्राभ्याप्नोति तदभिमृश्यैतद्यजुर्जपतीमा मे अग्न इष्टका धेनवः सन्त्वित्यग्निर्हैतासां धेनुकरणस्येष्टे तस्मादेतावतीनां देवतानामग्निमेवामन्त्रयत एका च दश चान्तश्च परार्धश्चेत्येष हावरार्ध्यो भूमा यदेका च दश चाथ हैष परार्ध्यो भूमा यदन्तश्च परार्धश्चावरार्धतश्चैवैना एतत्परार्धतश्च परिगृह्य देवा धेनूरकुर्वत तथैवैना अयमेतदवरार्धतश्चैव[६] परार्धतश्च परिगृह्य धेनूः कुरुते तस्मादपि नाद्रियेत बह्वीः कर्तुममुत्र वा एष एता ब्रह्मणा यजुषा बह्वीः कुरुतेऽथ यत्संतनोति कामानेव तत्संतनोति॥१२॥

यद्वेवेष्टका धेनूः कुरुते वाग्वा अयमग्निर्वाचा हि चितः स यदाहैका च दश चान्तश्च परार्धश्चेति वाग्वा एका वाग्दश वागन्तो वाक्परार्धो वाचमेव तद्देवा धेनुमकुर्वत तथैवैतद्यजमानो वाचमेव धेनुं कुरुतेऽथ यत्संतनोति वाचमेव तत्संतनोत्येता मे अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिँल्लोक

६. चैवं H, My

pot was thrown). For, he discards that pain, that evil without turning back to it.

10. Returning, he makes the bricks his own milk cows; for, the gods having appeased him by the *Śatarudrīya* and the waters and after having discarded his pain and evil, returned (to the altar) and made the bricks their own milk cows. In the same way, this one (Yajamāna) now, after appeasing him (Rudra) by the *Śatarudrīya* and the waters and after throwing out his sin and evil, returns and makes the bricks his milk cows.

11. Some suggest "Let him make them his own" (milch cows) while sitting, for, one milks the cow sitting. But let him make them his own, standing. For, that fire-altar is these worlds and these worlds are, as it were, standing. Moreover one is stronger while standing. Standing, facing the north-east (he does so). This cow stands by the side of the Yajamāna, facing the west. From the right side, they approach the cow which stands facing westward.

12. At the point when he reaches (the cow), he touches the *vedi* and chants this *Yajus mantra,* "O Agni! let these bricks be milch cows of mine" -– because it is Agni who is the master of this (process of) making milch cows of these (bricks). That is why he addresses Agni out of all these gods. (He says) "One, ten ....(upto) a hundred, thousand, million and a billion (*Parārdha*)" —for, the one and the ten are the smallest numbers and the *Anta* and *Parārdha* are the biggest numbers. Thus from the smallest numbers to the biggest, the gods made milch cows out of bricks. In like manner, this one (Yajamāna) makes milch cows from the smallest to the biggest numbers. He need not attempt to make many (milch cows by this process) because he can make many milch cows in the yonder world by means of the Brahman, in the form of the *Yajus* (*mantra*). He goes on counting the numbers like this without any break and thereby goes on announcing his objects of desire.

13. And as to why he makes the bricks, the milch cows is this — this Agni is speech, because it is built up by means of speech. When he says one, ten, one thousand, million and billion, it is speech that is one, it is speech that is ten, speech is *Anta* and speech is *Parārdha.* It is the speech which the gods made their own milch cows. In the same way, this Yajamāna makes the speech, his milch cows. When he goes on with the numbers, he

इत्येतद्वा एनामस्मिँल्लोके[७] धेनूः कुरुतेऽथैना एतदमुष्मिँल्लोके धेनूः कुरुते तथो हैनमेता उभयोर्लोकयोर्भुञ्जन्त्यस्मिꣳश्चामुष्मिꣳश्च॥१३॥

ऋतवः स्थेत्यृतवो ह्येता ऋतावृध इति सत्यवृध इत्येतदृतुष्वास्थ[८] ऋतावृध इत्यहोरात्राणि तिष्ठन्ति घृतश्चुतो मधुश्चुत इति तदेना घृतश्चुतश्च[९] मधुश्चुतश्च कुरुते विराजो नामेत्येतद्वै देवा एता इष्टका नामभिरुपाह्वयन्त यथा यथैना एतदाचक्षते ता एनानभ्युपावर्तन्ताथ लोकंपृणा एव पराच्यस्तस्थुरहितनाम्न्यो निमेमिहत्यस्ता विराजो नामाकुर्वत ता एनानभ्युपावर्तन्त तस्माद्दश दशेष्टका उपधाय लोकंपृणयाभिमन्त्रयते तदेना विराजः कुरुते दशाक्षरा हि विराट् कामदुघा अक्षीयमाणा इति तदेनाः कामदुघा अक्षीयमाणाः कुरुते॥१४॥

अथैनं विकर्षति मण्डूकेनावकया वेतसशाखयैतद्वा एनं देवाः शतरुद्रियेण चाद्भिश्च शमयित्वा शुचमस्य पाप्मानमपहत्याथैनमेतद्भूय एवाशमयꣳस्तथैवैनमयमेतच्छतरुद्रियेण चाद्भिश्च शमयित्वा शुचमस्य पाप्मानमपहत्याथैनमेतद्भूय एव शमयति सर्वतो विकर्षति सर्वत एवैनमेतच्छमयति॥१५॥

यद्वेवैनं विकर्षत्येतद्वै यत्रैतं प्राणा ऋषयोऽग्रेऽग्निꣳ समस्कुर्वꣳ स्तमद्भिरवौक्षꣳस्ता आपः समस्कन्दꣳस्ते मण्डूका अभवꣳस्ताः प्रजापतिमब्रुवन्यद्वै नः कमभूदवाक्तदगादिति सोऽब्रवीदेष वा एतस्य वनस्पतिर्वेत्त्विति वेत्तु संवेत्तु सो ह वै तं वेतस[१०] इत्याचक्षते परोक्षं परोक्षकामा हि देवा अथ यदब्रुवन्नवाग्रः[११] कमगादिति ता अवाक्का अभवन्नवाक्का ह वै ता अवका इत्याचक्षते परोक्षं परोक्षकामा हि देवास्ता हैतास्त्रय्य आपो यन्मण्डूकोऽवका वेतसशाखैताभिरेवैनमेतत्त्रयीभिरद्भिः शमयति॥१६॥

यद्वेवैनं विकर्षति जायत एष एतद्यच्चीयते स एष सर्वस्मा अन्नाय जायते सर्वम्वेतदन्नं यन्मण्डुकोऽवका वेतसशाखा पशवश्च ह्येता आपश्च वनस्पतयश्च सर्वेणैवैनमेतदन्नेन प्रीणाति

७. एनाअमुष्मिँल्लोके TE
८. ऋतुष्वास्थ MD, My
९. घृतश्च्युतश्च मधुश्च्युतश्च My
१०. वैतस My, H
११. नवाङ्नः TE

is carrying on only with speech – "Let these bricks be my milch cows." Thus he makes them his milch cows in this world as well as in the world beyond. Thus it benefits him in this world and in the world beyond.

14. (He says) "You are the seasons" — for, these (bricks) are the *ṛtus* in so far as they are "*Ṛtāvṛdha*" or sustainers of truth. "Be in the seasons as sustainers of truth (eternal law)" for, the bricks are days and nights and the days and nights do stay in the seasons." "Showerers of *ghee* and showerers of honey" — thereby he renders them showerers of *ghee* and showerers of honey — "widely shining by name" — for, the gods then called these bricks to them by their names. Whichever they were calling thus, they approached them. Only the *lokaṁpṛṇā* bricks had their faces turned away with no names for them. They conferred the name "Virāj" to them and they turned to them (gods). That is why, after placing ten-ten bricks, he addresses them with the *mantras* referring to *lokaṁpṛṇās.* Thus he makes them "Virājas" (by name) because the Virāṭ metre has ten syllables. (He says) "Wish milking and never failing" — thus he makes them yield all wishes and never-failing.

15. He now brings on to altar a frog, a lotus flower and a bamboo-shoot. This is because the gods after having appeased him with *Śatarudrīya* and waters and after having discarded his pain and evil, again pleases him by this. Similarly, this one (Yajamāna) after having appeased him (Rudra) with *Śatarudrīya* and waters and after having removed his pain and evil, again appeases him thus. He drags (the frog etc.) all over and all over he appeases.

16. And as to why he drags them (over) is this — in the beginning, when the *ṛṣis*, the *prāṇas*, fashioned that *Agni*-altar, they sprinkled him with water. Those waters trickled out and they became the frogs. They (waters) told Prajāpati, "Whatever essence we had it has gone down." He said, "This plant shall know it well (*samvetti*)." That is why that (plant) is called Vetasa (Bamboo) as a mystic appellation; for, gods like the mystic expressions. Since they (the waters) said "*Avak - kam - Agāt*" (down below it has gone) they became *Avākkās* (lotus-flowers). Those *Avākkās* are known as *Avakās* as a concealed appellation, for, the gods like mystic expressions. These are those three kinds of waters; the frog; the lotus-flower and the bamboo-shoot, which appease him.

17. And again as to why he drags them (over the altar) — he who is being built up (the fire-altar) is being born. He is born for every kind of

मण्डूकेन पशूनां तस्मान्मण्डूकः पशूनामनुपजीवनीयतमो यातयामा हि सोऽवकाभिरपां तस्मादवका अपामनुपजीवनीयतमा यातयाम्न्यो हि ता वेतसेन वनस्पतीनां तस्माद्वेतसो वनस्पतीनामनुपजीवनीयतमो यातयामा हि सः॥१७॥

तानि वꣳशे प्रबध्य दक्षिणार्धेनाग्नेरन्तरेण परिश्रितः प्रागग्रे विकर्षति समुद्रस्य त्वावकयाग्ने परिव्ययामसि पावको अस्मभ्यꣳ शिवो भवेति समुद्रियाभिस्त्वाद्भिः शमयाम इत्येतत्॥१८॥

अथ जघनार्धेनोदग्घिमस्य त्वा जरायुणाग्ने परिव्ययामसि पावको अस्मभ्यꣳ शिवो भवेति यद्वै शीतस्य प्रशीतं तद्धिमस्य जरायु शीतस्य त्वा प्रशीतेन शमयाम इत्येतत्॥१९॥

अथोत्तरार्धेन प्रागुपज्मन्नुप वेतसेऽवतर नदीष्वा अग्ने पित्तमपामसि मण्डूकिताभिरागहि सेमन्नो यज्ञं पावकवर्णꣳ शिवं कृधीति यथैव यजुस्तथा बन्धुः॥२०॥

अथ पूर्वार्धेन दक्षिणापामिदं न्ययनꣳ समुद्रस्य निवेशनं अन्याꣳस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भवेति यथैव यजुस्तथा बन्धुरित्यग्रे विकर्षत्यथेति अथेत्यथेति तद्दक्षिणावृत्तद्धि देवत्रात्मानमग्रे विकर्षत्यात्मा ह्येवाग्रे संभवतः संभवत्यथ दक्षिणं पक्षमथ पुच्छमथोत्तरं तद्दक्षिणावृत्तद्धि देवत्राभ्यात्म[12] पक्षपुच्छानि विकर्षत्यभ्यात्ममेव तच्छान्तिं धत्ते परस्तादर्वाक् परस्तादेव तदर्वाचीꣳ शान्तिं धत्तेऽग्ने पावकरोचिषेति दक्षिणं पक्षꣳ स नः पावक दीदिव इति पुच्छं पावकया यश्चितयन्त्या कृपेत्युत्तरं पावकं पावकमिति यद्वै शिवꣳ शान्तं तत्पावकꣳ

१२. अभ्यात्मन् पक्ष My

food. All these are indeed, food — the frog, the lotus-leaf, the bamboo shoot; for, these indeed are (representing) animals, waters and trees. Thus he appeases him by means of all kinds of food. By the frog, the animal part (of the food); for, frog among the animals is the one which provides least subsistence; because it is used up. By the lotus-flower, the water part (of the food). Therefore among water, lotus-flower has the least subsistence, because they are used up. By the bamboo shoot, the plant part (of the food); therefore among the trees, the bamboo has least subsistence; it is indeed used up.

18. Having tied them to a cane; he first drags them eastwards along the southern side of the altar within the enclosing stones. (He says) "We encompass you, O Agni ! with the lotus-flower of the ocean; you may be purifying and propitious for us." (This means) "I appease you with the waters of the ocean."

19. Then along the head part northwards (he drags them) (saying) "We encompass you with the outer placenta of ice; you may be purifying and propitious for us." That part of water which is coldest is called the placenta of the ice. (It means — we appease you with the frozen part of the cold.

20. Then along the left side, eastwards (he drags them), (saying) "Upon the earth, into the reed, into the rivers, you descend, O Agni; you are the side of the waters; with them you come to the she-frog, and make this sacrifice of ours shine forth and propitious for us." As the text so the meaning.

21. Then along with front side, southwards (he drags them) (saying) "You are the abode of waters and the home of the ocean. Let your arrows burn our foes. Be you purifying and propitious unto us" — as the text so the meaning. He drags them thus and in this way from left to right and that is the practice for gods. He drags over the body (of the altar in the form of the bird), because the body that is born first is of (the bird). Then over the right wing, then the tail and then over the left wing. That is how, it is from left to right. That is the course of the gods. Over the wings and tail, he drags them towards the direction of the body. Thus he confers that calmness towards the body proper, from the fingers towards the middle. (He drags) over the right wing (saying), "O Agni ! with your bright height." Over the

शमयत्येवैनमेतत्सप्तभिर्विकर्षति सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरः संवत्सरोऽग्नि-
र्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्विकर्षति तं वꣳशमुत्करेन्यस्य॥ २१॥

अथैनꣳ सामभिः परिगायत्यत्रैष सर्वोऽग्निः सꣳस्कृतस्तस्मिन्देवा एतदमृतꣳ रूप-
मुत्तममदधुस्तथैवास्मिन्नयमेतदमृतꣳ रूपमुत्तमं दधाति सामानि भवन्ति प्राणा वै सामान्यमृतमु
वै प्राणा अमृतमेवास्मिन्नेतद्रूपमुत्तमं दधाति सर्वतः परिगायति सर्वत एवास्मिन्नेतदमृतꣳ रूपमुत्तमं
दधाति ॥ २२॥

यद्वेवैनꣳ सामभिः परिगायत्येतद्वै देवा अकामयन्तानस्थिकमिमममृतमात्मानं कुर्वीमहीति
तेऽब्रुवन्नुप तज्जानीत यथेममात्मानमनस्थिकममृतं करवामहा इति तेऽब्रुवꣳश्चेतयध्वमिति
चितिमिच्छतेति वाव तदब्रुवꣳस्तदिच्छत यथेममात्मानमनस्थिकममृतं करवामहा इति॥ २३॥

ते चेतयमाना एतानि सामान्यपश्यꣳस्तैरेनं पर्यगायꣳस्तैरेतमात्मानमनस्थिकममृतमकुर्वत
तथैवैतद्यजमानो यदेनꣳ सामभिः परिगायत्येतमेवैतदात्मानमनस्थिकममृतं कुरुते सर्वतः
परिगायति सर्वत एवैतदेतमात्मानमनस्थिकममृतं कुरुते तिष्ठन्गायति तिष्ठन्तीव वा इमे लोका
अथो तिष्ठन्वै वीर्यवत्तरो हिंकृत्य गायति तत्र हि सर्वं कृत्स्नꣳ साम भवन्ति॥ २४॥

गायत्रं पुरस्ताद्गायत्यग्निर्वै गायत्रमग्निमेवास्यैतच्छिरः करोत्यथो शिर एवास्यैतदनस्थिकममृतं
करोति॥ २५॥

रथन्तरं दक्षिणे पक्ष इयं वै रथन्तरमियमु वा एषां लोकानाꣳ रसतमोऽस्याꣳ हीमे सर्वे रसा

tail (saying), "To us O bright and shining Agni." Over the left wing (saying), "He who with bright and glittering bright." He thus (each time) represents the word "bright" for whatever is kindly and propitious is bright. He thus propitiates him. With seven (*mantras*) he drags them across, for, the altar consists of seven layers and seven are the seasons of a year and *Agni*-altar is the year. As great as Agni is, as great as is his size, with so much he thus crosses him (with them). Then after throwing that cane in the *utkira* (dustbin).

22. Then he sings *Sāmans* round(the altar). For it is by them that the whole Agni is fashioned. On him, the gods bestowed that highest form of immortality. In same manner, this (Yajamāna) bestows on him the highest form of immortality. *Sāmans* are sung, for, *Sāmans* are the *prāṇas* and *prāṇas* are immortality. Thus immortality, that highest form, he confers on him. On every side he sings around it. Thereby everywhere he bestows that highest form of immortality in him.

23. And as to why he sings *Sāmans* around him is this — the gods thought thus, "Let us make our bodies boneless and immortal." They said (of the process) "By which we can render our these bodies boneless and immortal." They said, "Meditate" by which they meant, "wish for a layer, find out how we may make ours this body of boneless and immortal."

24. Meditating they saw these *Sāmans*; with them they sang round him (altar). By means of that they rendered their body boneless and immortal. In same manner this Yajamāna, by singing these *Sāmans* round him, renders his body boneless and immortal. He sings all around and every where he makes his body boneless and immortal. He sings while standing, because these worlds are as if, standing. By standing one is stronger. He sings after uttering *hiṁkāra* (the syllable "*HIM*"), for therein the *Sāman* becomes complete and whole.

25. First he sings the Gāyatra *Sāman*, for, Gāyatrī metre is fire; he thus makes the fire itself his head. By that he makes his (altar's) head boneless and immortal.

26. He sings the Rathantara *Sāman* at the right side wing (of the bird-shaped altar). Rathantara is this earth and this (earth) is the most juicy (full of sap) among these worlds, for it is here that all these essence are

रसन्तमः ह वै तद्रथन्तरमित्याचक्षते परोक्षं परोक्षकामा हि देवा इमामेवास्यैतद्दक्षिणं पक्षं करोत्यथो दक्षिणमेवास्यैतत्पक्षमनस्थिकममृतं करोति॥ २६॥

बृहदुत्तरे पक्षे द्यौर्वै बृहद्द्यौर्हि बर्हिष्ठा[13] दिवमेवास्यैतदुत्तरं पक्षं करोत्यथो उत्तरमेवास्यैतत्पक्षमनस्थिकममृतं करोति॥ २७॥

वामदेव्यमात्मन्प्राणो वै वामदेव्यं वायुरु प्राणः सर्वेषामु हैष देवानामात्मा यद्वायुर्वायुमेवास्यैतदात्मानं करोत्यथो आत्मानमेवास्यैतदनस्थिकममृतं करोति॥ २८॥

यज्ञायज्ञियं पुच्छं चन्द्रमा वै यज्ञायज्ञियं यो हि कश्च यज्ञः संतिष्ठत एतमेव तस्याहुतीनाः रसो व्येति तद्यदेतं यज्ञो यज्ञोऽप्येति तस्माच्चन्द्रमा यज्ञायज्ञियं चन्द्रमसमेवास्यैतत्पुच्छं करोत्यथो पुच्छमेवास्यैतदनस्थिकममृतं करोति॥ २९॥

अथ प्रजापतेर्हृदयं गायत्यसौ वा आदित्यो हृदयः श्लक्ष्ण एष श्लक्ष्णः हृदयं परिमण्डल एष परिमण्डल ः हृदयमात्मन्गायत्यात्मन्हि हृदयं निकक्षे निकक्षे हि हृदयं दक्षिणे निकक्षेऽतो हि हृदयं नेदीय आदित्यमेवास्यैतद्धृयंदयं करोत्यथो हृदयमेवास्यैतदनस्थिकममृतं करोति॥ ३०॥

प्रजासु च प्रजापतौ च गायति तद्यत्प्रजासु गायति तत्प्रजासु हृदयं दधात्यथ यत्प्रजापतौ गायति तदग्नौ हृदयं दधाति॥ ३१॥

यद्वेव प्रजासु च प्रजापतौ च गायत्ययं वा अग्निः प्रजाश्च प्रजापतिश्च तद्यदग्नौ गायति तदेव प्रजासु च प्रजापतौ च हृदयं दधाति ता हैता अमृतेष्टकास्ता उत्तमा उपदधात्यमृतं तदस्य

१३. बहिष्ठा My

contained. It is *rasantama* (most juicy) that is called Rathantara in a concealed way; for the gods, indeed like mystic appellations. He thus makes the (earth), his (bird-shaped altar's) right wing. Thereby his right wing becomes boneless and immortal.

27. He sings the Bṛhad *Sāman* at the left wing. Bṛhad is the sky. The sky is the greatest (of the worlds). Thereby he makes the sky itself his(bird-shaped altar's) left wing. Thus he renders that left wing of his, boneless and immortal.

28. He sings the Vāmadevya *Sāman* at the body (of the altar). Vāmadevya is the *prāṇa* and *prāṇa* is wind. That which is wind is the body of all these gods. Thus he makes Vāyu itself the body (of the bird shaped altar). Thereby he renders his body itself boneless and immortal.

29. He sings the Yajñāyajñiya *Sāman* at the tail. Yajñāyajñiya is the moon; for, whenever a sacrificer attains completion, the essence of its oblation reaches him (the moon). In as much as by each sacrifice it (the essence) reaches him (the moon), the moon is Yajñāyajñiya. Thereby he makes the moon itself his (bird-shaped altar's) tail. Thus he renders his tail boneless and immortal.

30. He then sings (that *Sāman*) which is known as the heart of Prajāpati. The heart is yonder sun. He is oily; for, the heart is oily (smooth). He (the sun) is round; so too the heart is round. He sings on the body (of the altar) — for, the heart is in the body. He sings at the arm-pit (of the bird) because the heart is in the arm-pit. He sings at the right arm-pit because the heart is nearer (to the right arm-pit). Thus he makes the sun itself his (bird-shaped altar's) heart. Thereby he renders his heart itself boneless and immortal.

31. He sings on Prajās (progeny) and Prajāpati (creator). When he sings on Prajās, he places the heart into the offspring. When he sings on Prajāpati, he places heart in the fire-altar.

32. And as to why he sings on Prajās and Prajāpati is this – this *Agni*-altar is both progeny and the creator. By singing on the *Agni*-altar, he places heart both in the Prajā (offspring) and Prajāpati (lord of the offspring). These (*Sāmans*) are the immortal bricks and hence he lays them down, last (at the top of all). He thus makes immortality the highest in this whole

सर्वस्योत्तमं दधाति तस्मादस्य सर्वस्यामृतमुत्तमं नान्योऽध्वर्योर्गायेदिष्टका वा एतानि चितो ह स्याद्यदन्योऽध्वर्योर्गायेत् ॥३२॥ इति द्वितीयं ब्राह्मणम्॥

॥ इति तृतीयोऽध्यायः ॥

universe. Let not anybody else than the Adhvaryu sing (these *Sāmans*). If any one else is to sing, these bricks will be misplaced (wrongly built). (Second Brāhmaṇa Ends.)

(Chapter Three Ends.)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

उपवसथीये[1]ऽहन्प्रातरुदित आदित्ये वाचं विसृजते वाचं विसृज्य पञ्चगृहीतमाज्यं गृह्णीते तत्र पञ्च हिरण्यशकलान् प्रास्यत्यथैतत्त्रयꣳ समासिक्तं भवति दधि मधु घृतं पात्र्यां वा स्थाल्यां वोरुबिल्यां तदुपरिष्टाद्दर्भमुष्टिं निदधाति॥१॥

अथाग्निमारोहति नमस्ते हरसे शोचिषे नमस्ते अस्त्वर्चिष इत्यत्रैष सर्वोऽग्निः सꣳस्कृतः स एषोऽत्र तस्मा अलं यद्धिꣳस्याद्यं जिहिꣳसिषेद्यमु वा एष हिनस्ति हरसा वैनꣳ शोचिषा वार्चिषा वा हिनस्ति तथो हैनमेष एतैर्न हिनस्त्यन्याꣳस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भवेति यथैव यजुस्तथा बन्धुः॥२॥

आरुह्याग्निꣳ स्वयमातृण्णां व्याघारयत्याज्येन पञ्चगृहीतेन तस्योक्तो बन्धुः स्वयमातृण्णां व्याघारयति प्राणः स्वयमातृण्णां प्राणे तदन्नं दधाति॥३॥

यद्वेव स्वयमातृण्णां व्याघारयत्युत्तरवेदिर्हैषाग्नेरथ याममूं पूर्वां व्याघारयत्यध्वरस्य साथ हैषाग्नेस्तामेतद्व्याघारयति पश्यꣳ स्तत्र हिरण्यं व्याघारयति प्रत्यक्षं वै तद्यत्पश्यति प्रत्यक्षꣳ सोत्तरवेदिः प्रास्ता एवेह भवन्ति परोक्षं वै तद्यत्प्रास्ताः परोक्षमियमुत्तरवेदिः स्वाहाकारेण तां

१. उपवसथ्ये My , V2

Chapter Four

BRĀHMAṆA I

1. On the day of preparation, early morning when the sun has risen, he breaks his silence. After breaking silence, takes five ladles-full of *ghee* and drops five gold pieces into it. Then, these three things — curd, honey and *ghee*, he mixes in a vessel or in the jar with a wide mouth and places a fistful of *darbha* on it.

2. He then climbs over the *Agni*-altar (saying), "I pay homage to your heat, to your glow and I bow to your flames" — here the whole *Agni*-altar is fashioned. He is now capable of injuring whomsoever he might wish to injure. Whomsoever he injures, he injures with his heat, with his glow or with his flames. Thus (by praying) he does not injure him with them. (He says) "Let the arrows burn others; to us you be bright and propitious" — as the text, so the meaning.

3. After climbing on the altar he makes offering of *ghee* taken, five ladles-full, on the naturally perforated brick. Its significance, is already told. He offers on the naturally perforated one because *Svayamātṛṇṇā* is *prāṇa* and thereby he places that food into the *prāṇa*.

4. And as to why he offers on the *Svayamātṛṇṇā* — this is the high altar of Agni. On the earlier occassion, the libation which he makes is of the *Soma* sacrifce, but this one belongs to the fire-altar. While looking at the gold there, he makes the offering. For, what one sees is clearly visible and that high-altar is clearly visible. Here now the gold pieces are deposited on the *ghee* and what is deposited (in something) is invisible and this *uttara-vedī* (*svayamātṛṇṇā* brick) is also indistinct. In the former case he makes the offering on that (*uttaravedī*) with *svāhākāra* (uttering the word *svāhā*) because *svāhākāra* is clearly visible and that *uttaravedī* is distinctly visible. Here (he offers on the brick) with *vaṭkāra* (uttering the word *vaṭ*) for, that *vaṭkāra* is indistinct since this *uttaravedi* (*Svayamātṛṇṇā*) is indistinct. Here too with *ghee* (they offer) — for, at the *uttaravedī* they offer with *ghee.* With five ladles-full because at the *uttaravedī* they offer with five ladle-full of *ghee.* By turn he makes the offerings because they make the offering at the *uttaravedī* by turns. (Here the difference is — *vyāghāra* on the *uttaravedī* and the

व्याघारयति प्रत्यक्षं वै तद्यत्स्वाहाकारः प्रत्यक्षꣳ सोत्तरवेदिर्वेट्कारेणेमां परोक्षं वै तद्यद्वेट्कारः परोक्षमियमुत्तरवेदिराज्येनाज्येन ह्युत्तरवेदिं व्याघारयन्ति पञ्चगृहीतेन पञ्चगृहीतेन ह्युत्तरवेदिं व्याघारयन्ति व्यतिहारं व्यतिहारꣳ ह्युत्तरवेदिं व्याघारयन्ति॥४॥

नृषदे वेलिति प्राणो वै नृषन्मनुष्या नरस्तद्योऽयं मनुष्येषु प्राणोऽग्निस्तमेतत्प्रीणात्यप्सुषदे वेलिति योऽप्स्वग्निस्तमेतत्प्रीणाति बर्हिषदे वेलिति य ओषधिष्वग्निस्तमेतत्प्रीणाति वनसदे वेलिति यो वनस्पतिष्वग्निस्तमेतत्प्रीणाति स्वर्विदे वेलित्ययमग्निः स्वर्विदिममेवैतदग्निं प्रीणाति यद्वेवाह नृषदेवेडप्सुषदे वेलित्यस्यैवैतान्यग्नेर्नामानि तान्येतत्प्रीणाति तानि हविषा देवतां करोति यस्यै वै देवतायै हविर्गृह्यते सा देवता न सा यस्यै न गृह्यतेऽथो एतानेवैतदग्नीनस्मिन्नग्नौ नामग्राहं दधाति पञ्चैता आहुतीर्जुहोति पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावा-नग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥५॥

अथैनꣳ समुक्षति दध्ना मधुना घृतेन जायत एष एतद्यच्चीयते स एष सर्वस्मा अन्नाय जायते सर्वम्वेतदन्नं यद्दधि मधु घृतꣳ सर्वेणैवैनमेतदन्नेन प्रीणाति सर्वतः समुक्षति सर्वत एवैनमेतत्सर्वेणान्नेन प्रीणाति॥६॥

यद्वेवैनꣳ समुक्षत्यत्रैष सर्वोऽग्निः संꣳस्कृतस्तस्मिन्देवा एतद्रूपमुत्तममदधुस्तथैवास्मिन्नयमेतद्रू-पमुत्तमं दधात्यन्नं वै रूपमेतदु परममन्नं यद्दधि मधु घृतं तद्यदेव परमꣳ रूपं तदस्मिन्नेतदुत्तमं दधाति सर्वतः समुक्षत्यपि बाह्येन परिश्रितः सर्वत एवास्मिन्नेतद्रूपमुत्तमं दधाति दर्भैस्ते हि शुद्धा मेध्या अग्रैरग्रꣳ हि देवानाम्॥७॥

यद्वेवैनꣳ समुक्षत्येतद्वै यत्रैतं प्राणा ऋषयोऽग्रेऽग्निꣳ समस्कुर्वꣳस्तदस्मिन्नदोऽमुं पुरस्ता-द्भागमकुर्वतादः सजूरब्दीयमथास्मिन्नेतꣳ सञ्चित उपरिष्टाद्भागमकुर्वत तद्यत्समुक्षति य

svayamātṛṇṇā are confined to *svāhākāra* vs *vaṭkāra* and looking at the gold and not looking at the gold. In other aspects this *svayamātṛṇṇā* is on a par with *uttaravedī*).

5. He offers the libation (saying), "*Vaṭ* to the one seated on man" *niṣad* (seated on man) is doubtless the *prāṇa.* Men mean human beings. That *prāṇa,* the Agni (fire) which is in human beings, he gratifies. "*Vaṭ* to the one seated on water"— thereby he propitiates the fire which is on the waters. "*Vaṭ* to the one seated on grass seat (*barhiṣad*)" — thereby he propitiates that fire which is on the plants. "*Vaṭ* to the forest-seated" — thereby he pleases the Agni which is on the trees. "*Vaṭ* to the one who wins the heaven" — Svarvid (winner of heaven) is Agni. This Agni the winner of heavens, he gratifies by that. What he said "*Niṣade Vaṭ*" and "*Apsusada Vaṭ*" these are the names of this Agni. He thus propitiates these names. He converts those names into deities by his oblation. For whatever deity the oblation is prepared, that deity (it becomes) and not that deity for whom it is not prepared. So when he calls them by their names, he is placing those names converted into Agni on this *Agni*-altar. He makes fire offerings (in this context), for *Agni*-altar has five layers, there are five seasons for a year and *Agni*-altar is the year; as great as Agni is, as great as is his size, with so much food he thus pleases him.

6. He then sprinkles him (*Agni*-altar) with curd, honey and *ghee.* This (altar) which is being built up, is being born and he is born for all kinds of food. Curd, honey and ghee (the trio) constitute all kinds of food. Therefore, he gratifies him with all kinds of food. He sprinkles him all over. So he gratifies him everywhere with all kinds of food.

7. And again why he sprinkles him (with curd, honey and *ghee*) — here this entire *Agni*-altar is fashioned. Unto him, the gods bestowed this highest form (final shape). In the like manner, this one (Yajamāna) bestows the highest form unto him. Food means form and these here; curd, honey and ghee are the highest type of food. So that which is the highest form, that final form he gives to him (*Agni*-altar). He sprinkles all over even outside the enclosing stones. (He sprinkles) with *darbha* grass, for *darbhas* are pure and fit for sacrifice. With the tips of the *darbhas* (he sprinkles) because the tips belong to gods.

8. Again, as to why he sprinkles him — this is where the *prāṇas,* the *ṛṣis* at first fashioned this Agni; they made that *Sajūrabdīya* (obltation by that name) as a special fore-share and after he had been built up, they made

एवास्मिꣳस्ते प्राणा ऋषयः सञ्चित उपरिष्टाद्भागमकुर्वत तानेवैतत्प्रीणाति दध्ना मधुना घृतेन तस्योक्तो बन्धुः॥८॥

ये देवा देवानां यज्ञिया यज्ञियानामिति देवा ह्येते देवानां यज्ञिया उ यज्ञियानाꣳ संवत्सरीणमुप भागमासत इति संवत्सरीणꣳ ह्येत एतं भागमुपासतेऽहुतादो हविषो यज्ञे अस्मिन्नित्यहुतादो हि प्राणाः स्वयं पिबन्तु मधुनो घृतस्येति स्वयमस्य पिबन्तु मधुनश्च घृतस्य चेत्येतत्॥९॥

ये देवा देवेष्वधि देवत्वमायन्निति देवा ह्येते देवेष्वधि देवत्वमायन्ये ब्रह्मणः पुर एतारो अस्येत्ययमग्निर्ब्रह्म तस्यैतै पुर एतारो येभ्यो न ऋते पवते धाम किं चनेति न हि प्राणेभ्य ऋते पवते धाम किं चन न ते दिवो न पृथिव्या अधि स्नुष्विति नैव ते दिवि न पृथिव्यां यदेव प्राणभृत्तस्मिꣳस्त इत्येतदृद्भ्याꣳ समुक्षति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्समुक्षति॥१०॥

अथ प्रत्यवरोहति प्राणदा अपानदा इति सर्वे हैते प्राणा योऽयमग्निश्चितः स यदेतामत्रात्मनः परिदां न वदेतात्र हैवास्यैष प्राणान्वृञ्जीताथ यदेनामत्रात्मनः परिदां वदते तथो हास्यैष प्राणान्न वृङ्क्ते प्राणदा अपानदा व्यानदा वर्चोदा वरिवोदा इत्येतद्दामेऽसीत्येवैतदाहास्याꣳस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भवेति यथैव यजुस्तथा बन्धुः॥११॥

प्रत्येत्य प्रवर्ग्योपसद्भ्यां प्रचरति प्रवर्ग्योपसद्भ्यां प्रचर्याथास्मै व्रतं वार्धव्रतं वा प्रयच्छत्यथ प्रवर्ग्योपसद्भ्यामथ प्रवर्ग्यमुत्सादयत्याप्त्वा तं कामं यस्मै कामायैनं प्रवृणक्ति ॥१२॥

this sprinkling as his after-share. Thus on sprinkling him, he gratifies those *ṛṣis*, the *prāṇas* who made that after-share. He is gratifying them with curd, honey and *ghee*. Its significance has been already explained.

9. (He sprinkles saying) "The gods of the gods, the worshipable of the worshipables" — for, they (the *prāṇas*) are indeed the gods among gods and worshipable among worshipables. "They go close to the year-long share" — for they indeed come close to this year-long share. "Those who do not eat what is offered as oblations in sacrifice" — for, the *prāṇas* do not partake in the oblations. "May they on their own, drink of the honey and the *ghee*" — (meaning) they should themselves consume this honey and *ghee*.

10. "The gods who attained super-godhood over the gods" — for, these gods have indeed attained super-divinity over the gods. "Who are the fore-runners of this Brahma" — this Brahman is *Agni*-altar and they are his fore-runners. "Without whom no home becomes purified" — for, without *prāṇa* nobody becomes purified. "They are neither on the back of the earth nor on the back of the sky" — i.e., whatever is breathing, in them they are present. With two verses he sprinkles, for, the Yajamāna is two-footed and Yajamāna is the *Agni*-altar; as great as Agni is, as great as is his size, with so much he thus sprinkles.

11. He then descends (from the altar) (saying), "Those who give *prāṇa*, those who give *apāna*" — for the *Agni*-altar that is being built is all these breathings. If he fails to utter these statements of (self-surrender), he (Agni) would confiscate his *prāṇas*. Now by uttering these words of surrender, that *Agni*-altar does not confiscate his vital airs. (He says) "Those who give *prāṇa*, those who give *apāna*, those who give *vyāna*, those who give lustre, those who give dwelling space" — thereby he says "You are the giver of these to me." "Let your arrows burn others than us; unto us, you be luminous and merciful" — as the text, so the meaning.

12. After returning, he proceeds with the *Pravargya* and the *Upasad* performances. After performing the *Pravargya* and *Upasad*, he gives to the Yajamāna, the food (allowed) for fast or the part of food (allowed) for fast. He then proceeds with the *Pravargya* and *Upasad* (for the afternoon) and having gained that objective for which he mounts the *Pravargya* vessel on the fire, he removes the *Pravargya* vessel.

तं वै परिष्यंन्द उत्सादयेत्तप्तो वा एष शुशुचानो भवति तं यदस्यामुत्सादयेदिमामस्य शुगृच्छेद्यदप्सूत्सादयेदपोऽस्य शुगृच्छेदथ यत्परिष्यन्द उत्सादयति तथो ह नैवापो हिनस्ति नेमां यदहाप्सु न प्रास्यति तेनापो न हिनस्त्यथ यत्समन्तमापः परियन्ति शान्तिर्वा आपस्तेनो इमां न हिनस्ति तस्मात्परिष्यन्द उत्सादयेत्॥१३॥

अग्नौ त्वेवोत्सादयेदिमे वै लोका एषोऽग्निरापः परिश्रितस्तं यदग्ना उत्सादयति तदेवैनं परिष्यन्द उत्सादयति॥१४॥

यद्वेवाग्ना उत्सादयतीमे वै लोका एषोऽग्निरग्निर्वायुरादित्यस्तदेते प्रवर्ग्याः स यदन्यत्राग्नेरुत्सादयेदेताꣳस्तद्देवान्बहिर्धैभ्यो लोकेभ्यो दध्यादथ यदग्ना उत्सादयत्येतानेवैतद्देवानेषु लोकेषु दधाति॥१५॥

यद्वेवाग्ना उत्सादयति शिर एतद्यज्ञस्य यत्प्रवर्ग्य आत्मायमग्निश्चितः स यदन्यत्राग्नेरुत्सादयेद्बहिर्धास्माच्छिरो दध्यादथ यदग्ना उत्सादयत्यात्मानमेवास्यैतत्सꣳस्कृत्य शिरः प्रतिदधाति स्वयमातृण्णया सꣳस्पृष्टं प्रथमं प्रवर्ग्यमुत्सादयति प्राणः स्वयमातृण्णा शिरः प्रवर्ग्य आत्मायमग्निश्चितः शिरश्च तदात्मानं च प्राणेन संतनोति संदधात्युत्साद्य प्रवर्ग्यं यथा तस्योत्सादनम्॥१६॥

प्रत्येत्याग्निं प्रहरिष्यन्नाहुतीश्च जुहोति समिधश्चादधात्येतद्वा एनं देवा एष्यन्तं पुरस्तादन्नेनाप्रीणन्नाहुतिभिश्च समिद्भिश्च तथैवैनमयमेतदेष्यन्तं पुरस्तादन्नेन प्रीणात्याहुतिभिश्च समिद्भिश्च स वै पञ्चगृहीतं गृह्णीते तस्योक्तो बन्धुरथ षोडशगृह्णीतं गृहीते षोळशकलः प्रजापतिः प्रजापतिरग्निरात्मसंमितेनैवैनमेतदन्नेन प्रीणाति यदु वा आत्मसंमितमन्नं तदवति तन्न हिनस्ति यद्भूयो हिनस्ति

13. He should remove it (*Pravargya* vessel) to a place surrounded by water. Because, while being heated, that vessel has undergone pain and were he to place it on (dry) earth, that pain would enter this earth. Were he to it place in water, that pain would pass on to the water. When he transfers it to a place surrounded by water, then it does not cause harm to the earth or to the water. In that process, water goes all round it. Water being a soothing agent, it does not harm this earth. Let him therefore transfer it to a place surrounded by waters.

14. Let him (better) place it on the fire-altar itself, for, that altar is these worlds and the *pariśrits* or enclosing stones are the waters. So when he places it on the fire-altar, he (in effect) places it at a spot surrounded by waters.

15. And again why he transfers it to the *Agni*-altar is this. This *Agni*-altar is these worlds. *Pravargya* is Agni, Vāyu and Āditya. If he were to transfer to elsewhere than the *Agni*-altar, he would be keeping those gods outside these worlds. By transferring it to the altar, he places these gods in these worlds themselves.

16. Again why he transfers it to the altar — this *Pravargya* vessel is, doubtless, the head of the sacrifice. This altar built up is the body. If he were to place it elsewhere than the altar, he would be fixing the head outside (of the body). By placing it on the altar, he completes the body by restoring its head. The first *Pravargya*, he places near the naturally perforated brick; *svayamātṛṇṇā* is *prāṇa* (vital air) and the *Pravargya* is the head and this altar that is built is the body. Thereby he links that head and the body by means of vital air and connects them. Thus having removed the *Pravargya* (from the oven) according to the prescribed procedure.

17. And after coming back (to the *Gārhapatya*), he offers oblations and places *samidhās*, with a view to carry forward the fire. This is how the gods, when the fire was about to be carried forward (to the altar) first gratified him with food (in the form of) oblations and *samidhās*. In same manner, this one (Yajamāna) when the fire was about to be carried forward, gratifies him with food in the form of oblations and *samidhās*. He takes five ladle-full of *ghee*; the purpose of it has been explained. Then he takes *ghee* sixteen ladle-fulls; for, Prajāpati has sixteen *kalās* (units) and Prajāpati is Agni.

तद्यत्कनीयो न तदवति समान्याꣳ स्रुचि गृह्णीते समानो हि स यमेतत्प्रीणाति वैश्वकर्मणाभ्यां जुहोति विश्वकर्माऽयमग्निस्तमेवैतत्प्रीणाति तिस्र आहुतीर्जुहोति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥१७॥

अथ समिध आदधाति यथा तर्पयित्वा परिवेविष्यात्तादृक्तदौदुम्बर्यो भवन्त्यूर्ग्वै रस उदुम्बर ऊर्जैवैनमेतद्रसेन प्रीणात्यार्द्रा भवन्त्येतद्वै वनस्पतीनामनार्तं जीवं यदार्द्रं तद्यदेव वनस्पतीनामनार्तं जीवं तेनैनमेतत्प्रीणाति घृतेन्युत्ता भवन्त्याग्नेयं वै घृतꣳ स्वेनैवैनमेतद्भागेन स्वेन रसेन प्रीणाति सर्वाꣳ रात्रिं वसन्ति तत्र हि ता रसेन संपद्यन्ते तिस्रः समिध आदधाति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥१८॥

यद्वेवैता आहुतीर्जुहोत्येतद्वा एनं तं देवा एष्यन्तं पुरस्तादन्नेन समस्कुर्वन्नेताभिराहुतिभिस्तथैवैनमयमेतदेष्यन्तं पुरस्तादन्नेन सꣳस्करोत्येताभिराहुतिभिः स वै पञ्चगृहीतं गृह्णीते पञ्चधा विहितो वा अयꣳ शीर्षन्प्राणो मनो वाक्प्राणश्चक्षुः श्रोत्रमेतमेवास्मिन्नेतत्पञ्चधा विहितꣳ शीर्षं प्राणं दधात्यग्निस्तिग्मेन शोचिषेति तिग्मवत्या शिर एवास्यैतया सꣳश्यति तिग्मताया अथ षोलशगृहीतं गृह्णीतऽष्टौ प्राणा अष्टावङ्गान्येतामभि संपदꣳ समान्याꣳ स्रुचि गृह्णीते समाने ह्येवात्मन्नङ्गानि च प्राणाश्च भवन्ति नाना जुहोत्यङ्गेभ्यश्च तत्प्राणेभ्यश्च विधृतिं करोति वैश्वकर्मणाभ्यां जुहोति

Thereby he gratifies him with food, proportionate to his body. Food that is proportionate to the body, goes to protect it (body) and it does not harm. That (food) which is in excess, harms and that which is less, fails to protect. He takes the oblations in the same *sruk*, because it is the same Agni whom he is gratifying. He offers with two *mantras* pertaining to Viśvakarma. Because this Agni is Viśvakarma and it is him, he thus gratifies. He offers three oblations, for, Agni is threefold; as great as Agni is, as great as is his size, with so much of food, he thus gratifies him.

18. He then places the *samidhās*. Just as after gratifying somebody, one would attend upon him, it is like that. Those *samidhās* are of the Udumbara wood. Udumbara is food and sap. Thereby he gratifies him with food and essence. They are fresh (*samidhās*); for, that part of a tree which is fresh is the unimpaired living part. So thus that which is the unimpaired and living part of the tree, with that he now gratifies him. They are soaked in *ghee*, for, *ghee* belongs to Agni. Thereby he gratifies him (fire) with his own thing, with his own essence. They (*samidhās*) remain in it (*ghee*) for the whole night; whence they get enriched with essence. He places three *samidhās*, for, Agni is threefold; as great as Agni is, as great as is his size, by so much food he thus gratifies him.

19. And as to why he offers these oblations— when that Agni was about to go forward, the gods equipped him beforehand by means of food, by means of these oblations. In the same way, this one (Yajamāna) equips him, who is about to go forward, beforehand with food, with these oblations. He takes five ladles-full, because the *prāṇa* is divided fivefold in the head; namely mind, speech, breathing, eye and ear. Thereby he puts that fivefold divided *prāṇas* into the head. (He says) "Agni, with his sharp flame" — —with this *mantra* containing the word "sharp", he sharpens his head (flame) for attaining sharpness. Then he takes sixteen ladles-full of *ghee* (on the *sruk*), eight vital airs and eight limbs — these account for (sixteen) count. He collects it in the same *sruk*; because the vital airs and limbs are in the same body. He makes the offering separately and thus distinguishes between the limbs and the vital airs. He offers with the two *mantras* related to Viśvakarma; for, the *Agni*-altar is Viśvakarma and he is being fashioned. He offers three oblations; for, Agni is threefold; as great as Agni is, as great as is his size, by so much food he is gratified. With seventeen *Ṛk* stanzas (he fashions it) for, Prajāpati is seventeenfold and Prajāpati is Agni; as great as

विश्वकर्मायमग्निस्तमेवैतत्सꣳस्करोति तिस्र आहुतीर्जुहोति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन सꣳस्करोति सप्तदशभिर्ऋग्भिः सप्तदशः प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्सꣳस्करोत्येकविꣳशतिगृहीतेन द्वादश मासाः पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविꣳश एतामभि संपदम्॥१९॥

यद्वेवैताः समिध आदधात्येतद्वा एनं देवाः सर्वं कृत्स्नꣳ सꣳस्कृत्याथैनमेतेनान्नेनाप्रीणन्नेताभिः समिद्भिस्तथैवैनमयमेतत्सर्वं कृत्स्नꣳ सꣳस्कृत्याथैनमेतेनान्नेन प्रीणात्येताभिः समिद्भिरौदुम्बर्यो भवन्त्यार्द्रा घृते न्युत्ता सर्वाꣳ रात्रिं वसन्ति तस्योक्तो बन्धुरुदेनमुत्तरां नयेन्द्रेमं प्रतरां नय यस्य कुर्मो गृहे हविरिति यथैव यजुस्तथा बन्धुस्तिस्रः समिध आदधाति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति तिस्र आहुतीर्जुहोति तत्षट् तस्योक्तो बन्धुः॥२०॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथातः संप्रेष्यत्युद्यंच्छेध्ममुपयच्छोपयमनीरग्नये प्रह्रियमाणायानुब्रूह्यग्नीदेकस्फ्ययानूदेहि ब्रह्मन्नप्रतिरथं जपते[1] तद्वै देवानुपप्रैष्यत एतं यज्ञं तꣳस्यमानान्दक्षिणतोऽसुरा रक्षाꣳसि नाष्ट्रा व्यजिघाꣳसन्न[2] यक्ष्यध्वे न[3] यज्ञं तꣳस्यध्व इति॥१॥

ते देवा इन्द्रमब्रुवꣳस्त्वं वै नः श्रेष्ठो बलिष्ठो वीर्यवत्तमोऽसि त्वमिमानि रक्षाꣳसि प्रतियतस्वेति तस्य वै मे ब्रह्म द्वितीयमस्त्विति तथेति तस्मै वै बृहस्पतिं द्वितीयमकुर्वन्ब्रह्म वै बृहस्पतिस्त इन्द्रेण चैव बृहस्पतिना च दक्षिणतोऽसुरान्रक्षाꣳसि नाष्ट्रा अपहत्याभयेऽनाष्ट्रा एतं यज्ञमतन्वत॥२॥

तद्वा एतत्क्रियते यद्देवा अकुर्वन्निदं नु तानि रक्षाꣳसि देवैरेवापहतानि यत्त्वेतत्करोति यद्देवा

१. जपत्येत द्वै My,H,V2
२. अजिघाꣳसन् V2,H,My
३. ना TE

Agni is, as great as is his size, by so much he is gratified. He offers oblations of *ghee* taken twenty-one ladles-full for, there are twelve months, five seasons, these three worlds, and yonder sun as the twenty-first. This is the symbolic significance of that count.

20. As to why he places the *samidhās* — the gods having fashioned and completed him (*Agni*-altar) gratified him with this food; with these *samidhās*. Similarly this one (Yajamāna) having fashioned and completed him, gratifies him with this food; with these *samidhās*. They (*samidhās*) are of Udumbara wood, fresh and they remain the whole night soaked in *ghee*. The significance of this has been explained. "O Agni ! lead him upwards; O Indra ! lead him forward, in whose house we make offerings" — as the text, so the meaning. Three *samidhās* he places; for, Agni is threefold: as great as Agni is, as great as is his size; with so much food he thus gratifies him. Three oblations he offer that makes six (with the three *samidhās*). The significance of this has been explained. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Then (the Adhvaryu) issues the following orders (to Prati-prasthāta). "Take up the log; hold up the under layer". (To the Hotā) "Recite for Agni when he is taken forward." (To Agnīdh) "Agnīdh, follow the single wooden spear." (To Brahman) "Brahman, utter the *Apṛtiratha* hymn." That is because at that time, when the gods were about to organise this sacrifice, the terrible Asura–Rākṣasas attacked them from the south saying, "You shall not perform sacrifice; you shall not prepare for the sacrifice."

2. These gods said to Indra, "You are the supreme most, the mightiest and the strongest of us. You please check those terrible -Rākṣasas." (Indra said) "Let the Brahman be my associate." (They said) "So it be." They made Bṛhaspati second in his command; for, Bṛhaspati is Brahman. Thus by Bṛhaspati and Indra, they drove away the terrible Asura-Rākṣasas from the southern side and they organised this sacrifice in place, free from fear and evil.

3. Now this one (Yajamāna) does what the gods did. Actually these -Rākṣasas were driven away by gods themselves. The purpose of his doing the same now is because he thinks "Let me do what the gods did." There-

अकुर्वꣳस्तत्करवाणीत्यथो इन्द्रेण चैवैतद्बृहस्पतिना च दक्षिणतोऽसुरान् रक्षाꣳसि नाष्ट्रा अपहत्याभयेऽनाष्ट्र एतं यज्ञं तनुते स यस्य इन्द्रः एष सोऽप्रतिरथोऽथ यस्य बृहस्पतिः स ब्रह्मा तद्यद्ब्रह्माप्रतिरथं जपति॥३॥

आशुश्शिशानो वृषभो न भीम इत्यैन्द्रयोऽभिरूपा द्वादश भवन्ति द्वादश मासाः संवत्सरः संवत्सरोऽग्निर्यावानाग्निर्यावत्यस्य मात्रा तावतैवैतद्दक्षिणतोऽसुरान् रक्षाꣳसि नाष्ट्रा अपहन्ति त्रिष्टुब्भिर्वज्रो वै त्रिष्टुब्वज्रेणैवैतद्दक्षिणतोऽसुरान् रक्षाꣳसि नाष्ट्रा अपहन्ति ता द्वाविꣳशतिर्गायत्र्यः संपद्यन्ते तदाग्नेय्यो भवन्त्यग्निकर्म हि॥४॥

अथैनमुद्यच्छत्युदु त्वा विश्वे देवा अग्ने भरन्तु चित्तिभिरिति तस्योक्तो बन्धुरथाभिप्रयन्ति पञ्च दिशो दैवीर्यज्ञमवन्तु देवीरिति देवाश्चासुराश्चोभये प्राजापत्या दिक्ष्वस्पर्धन्त ते देवा असुराणां दिशोऽवृञ्जत तथैवैतद्यजमानो द्विषतो भ्रातृव्यस्य दिशो वृङ्क्ते दैवीरिति तदेना दैवीः कुरुते यज्ञमवन्तु देवीरिति यज्ञमिममवन्तु देवीरित्येतदपामतिं दुर्मतिं बाधमाना इत्यशनाया वा अमतिरशनायामपबाधमाना इत्येतद्रायस्पोषे यज्ञपतिमाभजन्तीरिति रय्यां च पोषे च यज्ञपतिमाभजन्तीरित्येतद्रायस्पोषे अधियज्ञो अस्थादिति रय्यां च पोषे चाधि यज्ञोऽस्थादित्येतत्॥५॥

समिद्धे अग्ना अधि मामहान इति यजमानो वै मामहान उक्थपत्र इत्युक्थानि ह्येतस्य[४] पत्राणीड्य इति यज्ञिय इत्येतद्बभीत इति धारित इत्येतत्तप्तं घर्मं परिगृह्य[५] यजन्तेति तप्तꣳ ह्येतं घर्मं परिगृह्य[६] यजन्तोर्जा यद्यज्ञमयजन्त देवा इत्यूर्जा ह्येतं यज्ञमयजन्त देवाः॥६॥

४. हेतस्य TE
५. परिगृह्य My
६. परिगृह्य My

fore with Indra and Bṛhaspati, having driven away the terrible Asura–Rākṣasas from the south, he arranges this sacrifice(in a place) free from fear and evil. He who is Indra is indeed unchallengable (*Apratiratha*) and he who is Bṛhaspati is Brahman and Brahman chants the *Apratiratha* hymns.

4. (The Brahman says) "This fast-moving Indra, sharpening (his weapon) like a fierce bull" — beginning from this (Āśuśśiśāna)) there are twelve hymns becoming of Indra; for, there are twelve months for a year and Agni is the year. As great as Agni is, as great as is his size, by so much he drives the terrible Asura-Rākṣasas from the south. (They are) in Triṣṭubh metre and Triṣṭubh is the thunder-bolt. Therefore he strikes at the terrible Asura-Rākṣasas in the south by means of thunder-bolt. They are total twenty-two Gāyatrīs (Trṣṭubh has 44 syllables each and twelve Triṣṭubhs come to 528 syllables divided by 24 which gives 22 Gāyatrīs). These chants belong to Agni because it is a ritual of Agni.

5. He then lifts him (in the form of a burning log) saying, "Let the Viśvedevās bear you upwards, O Agni ! by means of their thoughts." This has already been explained. They then go round to the front. "May the five divine directions protect the sacrifice." He says, "*Daivīḥ*" (divine) because the gods and Asuras, both offsprings of Prajāpati, quarreled over the directions. These gods captured the regions of the Asuras. In same manner, this Yajamāna captures the regions from his hateful enemies. By saying "Divine", he renders these (directions) divine. "May the goddesses protect the sacrifice." (Meaning) "Let that which is divine, protect this sacrifice." "Keeping off hunger and ill-will." (Meaning) "Not longing for feed or not afflicted by hunger." "Gratifying to the lord of the sacrifice a share in wealth and in affluence." (Meaning) "Bestowing on the lord of the sacrifice a share in wealth and in affluence." "May the sacrifice be established on wealth and plenty." (Meaning) "May the sacrifice be founded on wealth and affluence."

6. "Assuming greatness in the kindled fire" — the Yajamāna is the one who assumes greatness. "The *Uktha* hymn has the wings" — for, the *Uktha* are his wings. "Praise-worthy" (meaning) deserving to be praised. "*Gṛbhīta*" means held. "While they sacrifice, encircling the heated Gharma" — this Gharma (the *Pravargya* vessel) is heated all around when they sacrificed. "With food, the gods offered sacrifi ." — indeed the gods offered this sacrifice with food.

दैव्याय धर्त्रे जोष्ट्र इति दैवो[७] ह्येष धर्ता जोष इतृतमो देवश्रीः श्रीमणाः शतपया इति देवश्रीर्ह्येष श्रीमणाः शतपयाः परिगृह्य देवा यज्ञमायन्निति परिगृह्य ह्येतं देवा यज्ञमायन्देवा देवेभ्यो अध्वर्यन्तो अस्थुरित्यध्वरो वै यज्ञो देवा देवेभ्यो यज्ञियन्तोऽस्थुरित्येतत्॥७॥

वीतꣳ हविः शमितꣳ शमिता यजध्या इतीष्टꣳ स्विष्टमित्येतत्तुरीयो यज्ञो यत्र हव्यमेतीत्यध्वर्युः पुरस्ताद्यजूꣳषि जपति होता पश्चादृचोऽन्वाह ब्रह्मा दक्षिणतोऽप्रतिरथं जपत्येष एव तुरीयो यज्ञस्ततो वाका आशिषो नो जुषन्तामिति ततो नो वाकाश्चाशिषश्च जुषन्तामित्येतत्॥८॥

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयां३अजस्रमित्यसौ वा आदित्य एषोऽग्निः स एष सूर्यरश्मिर्हरिकेशः पुरस्तात्सवितैतज्ज्योतिरुद्यच्छत्यजस्रं तस्य पूषा प्रसवे याति विद्वानिति पशवो वै पूषा त्व एतस्य प्रसवे प्रेरते संपश्यन्विश्वा भुवनानि गोपा इत्येष वा इदꣳ सर्वꣳ संपश्यत्येष उ एवास्य सर्वस्य भुवनस्य गोप्ता॥९॥

तद्वा अमुष्मादादित्यादर्वाच्यः पञ्चदिशस्ता एतद्देवा असुराणामवृञ्जताथो ता एवैतत्समारोहꣳस्ता उ एवैतद्यजमानो द्विषतो भ्रातृव्यस्य वृङ्क्तेऽथो ता एवैतत्समारोहत्यथो एतद्वा एताभिर्देवा आतः[८] संप्राप्नुवꣳस्तथैवाभिरयमेतदातः संप्राप्नोति॥१०॥

अथाश्मानं पृश्निमुपदधात्यसौ वा आदित्योऽश्मा पृश्निरमुमेवैतदादित्यमुपदधाति पृश्निर्भवति रश्मिभिर्हि मण्डलं पृश्नि तमन्तरेणाहवनीयं च गार्हपत्यं चोपदधात्ययं वै लोको गार्हपत्यो द्यौराहवनीय एतं तदिमौ लोकावन्तरेण दधाति तस्मादेष इमौ लोकावन्तरेण तपत्याग्नीध्रवेलायामन्तरिक्षं वा आग्नीध्रमेतं तदन्तरिक्षे दधाति तस्मादेषोऽन्तरिक्षायतनो व्यध्वे-

७. दैव्यो V2, My
८. अतः TE

7. "To the divine, the supporter and the protector" — because he is indeed the divine supporter and he protects the best. "He who approaches gods, the one well-disposed and of a hundred draughts" — he is indeed an approacher of gods, well-disposed and possessed of a hundred draughts. "Encircling him, the gods came near to the sacrifice" — or the gods drew near to the sacrifice encircling him (Agni). "The gods stood ready to perform Adhvara for the gods" — Adhvara means sacrifice and the gods engage themselves in sacrifice to the gods.

8. "The pleasing oblation slaughtered by the slaughterer to the sacrifice" — that is "pleasing" means "very much liked". "Where the fourth sacrifice goes to the offering" — thus the Adhvaryu on the east utters the *Yajus* formulas; then the Hotā recites the *Ṛk mantras* at the west and then the Brahman chants the *Apratiratha* hymn on the southern side. This is the fourth sacrifice which follows. "May the prayers, the benedictions favour us."

9. "The Savitā, the sun-rayed and golden-haired ever raises up the light in front" — this *Agni*-altar is doubtless, yonder sun and that sun-rayed and golden-haired Savitā in front ever raises that light. "At his bidding Puṣan, the wise moves." *Pūṣā* is indeed the cattle and he moves at the bidding of the sun. "Viewing all beings as their guardian"— for, he indeed views everything here as he is the protector of all this world.

10. Now the gods thereby (by means of these five *mantras*) captured from the Asuras, the five regions which are on this side of the yonder sun. Then they ascended these (regions). In like manner, this Yajamāna captures from his hateful enemy (the five directions) and then ascends them. Just as these gods with these (five *mantras*) reached this place, similarly this one (Yajamāna) with these, reaches this place.

11. He then places a stone with dots on it. This dotted stone is the yonder sun. Thus he places the yonder sun. It is dotted, for, by means of its rays its disc gets dotted. He places it in between the *Āhavanīya* and the *Gārhapatya.* This earth is the *Gārhapatya* and the sky is the *Āhavanīya.* Thus he lays it down between the two worlds. That is why, he (sun) burns between these two worlds. He places it on that side where the *Āgnīdhra* hearth is to be set up. *Āgnīdhra* is the aerial region and so he places him (sun) in

व्यध्वे ह्येष इतः स एष प्राणः प्राणमेवैतदात्मन्धत्ते तदेतदायुरायुरेवैतदात्मन्धत्ते तदेतदन्नमायुर्ह्येतदन्नमु वा आयुरश्मा भवति स्थिरो वा अश्मा स्थिरं तदायुः कुरुते पृश्निर्भवति पृश्नीव ह्यन्नम्॥११॥

स उपदधाति विमान एष दिवो मध्य आस्त इति विमानो ह्येष दिवो मध्य आस्त आपप्रिवान्रोदसी अन्तरिक्षमित्युद्यन्वा एष इमाँल्लोकानापूरयति स विश्वाचीरभिचष्टे घृताचीरिति स्रुचश्चैतद्वेदीश्चाहान्तरा पूर्वमपरं च केतुमित्यन्तरेमं च लोकममुं चेत्येतदथो यच्चेदमेतर्हि चीयते यच्चादः पूर्वमचीयतेति॥१२॥

उक्षा समुद्रो अरुणः सुपर्ण इत्युक्षा ह्येष समुद्रोऽरुणः सुपर्णः पूर्वस्य योनिं पितुराविवेशेति पूर्वस्य ह्येष एतं योनिं पितुराविशति मध्ये दिवो निहितः पृश्निरश्मेति मध्ये ह्येष दिवो निहितः पृश्निरश्मा विचक्रमे रजसस्पात्यन्ताविति विक्रममाणो वा एष एषां लोकानामन्तान्पाति द्वाभ्यामुपदधाति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदुपदधाति त्रिष्टुब्भ्यां त्रैष्टुभो ह्येष न सादयत्यसन्नो ह्येष न सूददोहसाधिवदति प्राणो वै सूददोहाः प्राण एष किं प्राणे प्राणं दध्यामिति[९] तं निधाय यथा न नश्येत्॥१३॥

अथोपायन्तीन्द्रं विश्वा अवीवृधन्निति तस्योक्तो बन्धुर्देवहूर्यज्ञ आ च वक्षत्सुम्नहूर्यज्ञ आ च वक्षदिति देवहूश्चैव यज्ञः सुम्नहूश्च यक्षदग्निर्देवो देवां३आ च वक्षदिति यक्षच्चैवाग्निर्देवो देवाना च वहत्वित्येतद्वाजस्य मा प्रसव उद्ग्राभेणोदग्रभीत्। अधा सपत्नानिन्द्रो मे निग्राभेणाधरां ३

९. दध्यादिति My

the aerial region. Hence the sun is one with the *antarīkṣa* as his abode. Half way (between *Āhavanīya* and *Gārhapatya* he places it); for, that sun is half way from this earth. This stone is *prāṇa* and by placing it, he puts the vital air into the body. This is *āyu* (life-power) and thereby he puts the life-power into the body. It is food, since it is life-power. Because life-power is indeed food. It is a stone; for, a stone is firm and he thus makes the life-power firm. It is spotted; for food is of varied colours.

12. He places it (saying), "This one stays in the middle of the sky after measuring" — indeed that one (sun) keeps to the middle of the sky after measuring. "Filling up the two worlds and the aerial region" — even while rising, he fills up these three worlds (with light). "He notices the *Viśvācī* and the *Ghṛtācī*." These refer to the *sruks* (offering ladles and the *vedī*). "Between the front and back lights". (Meaning) Between this world and the yonder one or between that fire-altar which is being built here, that is, (*Āhavanīya*) and that which is already built here (*Gārhapatya*).

13. "The showering ocean, the ruddy bird" — for, he (the sun) is indeed a showering ocean and the ruddy bird. "He has entered the womb of his father in the east" — for, he indeed enters that seat of his father in the east (*Āhavanīya*). "The multi-coloured rock set-up in the middle of sky." For, that variegated stone is indeed, set up in the middle of the sky. "Has traversed and guards the two ends of the atmosphere" — for, while traversing, he guards the ends of these worlds. Thus with two verses, he sets it up, for, the Yajamāna is two-footed and the Yajamāna is *Agni*-altar. As great as Agni is, as great as is his size, with so much he thus sets him up. With (two) verses in Triṣṭubh metre, (he sets up); for, that one (sun) is of Triṣṭubh. He does not settle it; for, that one (sun) is himself not settled. Nor he chants the *Sūdadohasa* over it. The *Sūdadohasa* is the *prāṇa* and that (sun) himself is breath (*prāṇa*) and should anybody put *prāṇa* into *prāṇa* ? He having placed in such a way, that it is not lost.

14. They now approach (the fire-altar) saying, "All of them have developed Indra." Its meaning has been told. "Let the sacrifice summoning the gods, come forward; let the sacrifice invoking favours bring forward here (the gods)" — because the sacrifice is one that summons gods and brings favours. "Let Agni, the god, make offering and lead hither the gods" which means, "may Agni, the god, make the offering and also bring the gods

अकरिति यथैव यजुस्तथाबन्धुरुद्ग्राभं च निग्राभं च ब्रह्म देवा अवीवृधन्। अधा सपत्नानिन्द्राग्नी मे विषूचीनान्व्यस्तामिति यथैव यजुस्तथा बन्धुः॥१४॥

तद्या अमुष्मादादित्यादूर्ध्वाश्चतस्रो दिशस्ता एतद्देवा असुराणामवृञ्जताथो ता एवैतत्समारोहꣳस्ता उ एवैतद्यजमानो द्विषतो भ्रातृव्यस्य वृङ्क्तेऽथो ता एवैतत्समारोहत्यथो एतद्वा एताभिर्देवा आतः संप्राप्नुवꣳस्तथैवाभिरयमेतदातः संप्राप्नोति॥१५॥

अथाग्निमारोहन्ति क्रमध्वमग्निना नाकमिति स्वर्गो वै लोको नाकः क्रमध्वमनेनाग्निनैतꣳ स्वर्गं लोकमित्येतदुख्यꣳ हस्तेषु बिभ्रत इत्युख्यꣳ ह्येत एतꣳ हस्तेषु बिभ्रति दिवस्पृष्ठꣳ स्वर्गत्वा मिश्रा देवेभिराध्वमिति दिवस्पृष्ठꣳ स्वर्गं लोकं गत्वा मिश्रा देवेभिराध्वमित्येतत्॥१६॥

प्राचीमनु प्रदिशं प्रेहि विद्वानिति प्राची वै दिगग्नेः स्वामनु प्रदिशं प्रेहि विद्वानित्येतदग्नेरग्ने पुरो अग्निर्भवेहेत्यस्य त्वमग्नेरग्ने पुरो अग्निर्भवेहेत्येतद्विश्वा आशा दीद्यानो विभाहीति सर्वा आशा दीप्यमानो विभाहीत्येतदूर्जं नो धेहि द्विपदे चतुष्पद इत्याशिषमाशास्ते॥१७॥

पृथिव्या अहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहमिति गार्हपत्या द्ध्याग्नीद्ध्रीयमागच्छन्त्याग्नीद्ध्रीयादाहवनीयं दिवो नाकस्य पृष्ठात्स्वर्ज्योतिरगामहमिति दिवो नाकस्य पृष्ठात्स्वर्गं लोकममगामहमित्येतत्स्वर्यन्तो नापेक्षन्त आद्याꣳ रोहन्ति रोदसी इति न हैव तेऽपेक्षन्ते ये स्वर्गं लोकं यन्ति यज्ञं ये विश्वतोधारꣳ सुविद्वाꣳसो वितेनिर इत्येष एव यज्ञो विश्वतोधार एत उ एव सुविद्वाꣳसो य एतं वितन्वते॥१८॥

here." "The production of strength has charged me with enthusiasm and Indra has subdued my enemies by (his) enthusiam" — as the text, so its meaning. "May the gods enrich the Brahman with enthusiasm and subdual and may Indra and Agni throw to pieces my enemies." As the text, so the meaning.

15. By these (four verses) the gods captured from the Asuras, the four directions that are above the yonder sun and ascended them. In the same way, this Yajamāna captures them from the hateful enemy and ascends them. By means of these verses, the gods then reached that place and in the same way, this Yajamāna by means of these reaches that (place).

16. They then mount the fire-altar (saying), "With Agni, you all ascend the *nāka*" — *nāka* is indeed the heavenly world and it means "with this Agni, you ascend the heavenly world." "Holding the Ukhya in your hands" — for, the Ukhya (fire in the Ukhā) they carry in their hands. "Having reached the top of the sky, i.e., the heaven, you keep mingling with the gods." (meaning) "having gone to the back of the sky which is the heavenly world, you keep company with the gods."

17. "You advance to the eastern quarter, knowing" — the eastern quarter is indeed that of Agni. Thus (it means) "go to your own quarter, knowing." "You become the fore-fire (fore-runner) of Agni here", (meaning) "O Agni ! you go in advance of this fire (of the *citi*)" – "By your shining, illuminate all quarters" (which means) "shining as you are, illuminate all the regions." "You provide food to the two-footed and four-footed of ours" — thereby he asks for a boon.

18. "I ascended the aerial region from the cattle; I have ascended the sky from the aerial region" — for, they go from *Gārhapatya* to the *Āgnīdhrīya* and from the *Āgnīdhrīya*, they come to the *Āhavanīya*. "From the back of the sky, I have gone to the heavenly light" — (meaning) "I have gone to the heavenly world from the sky, the back of the firmament." "Those who proceed to the heaven do not look round, they ascend the two worlds" — for, those who ascend the heavens do not look round. "The well-learned, who performed the all-sustaining sacrifice" — for, this sacrifice is indeed all-sustaining (over-flowing all around) and those who perform it are, of course, very well-versed.

अग्ने प्रेहि प्रथमो देवयतामितीममेतदग्निमाह त्वमेषां प्रेहि प्रथमो देवयतामिति चक्षुर्देवानामुत मर्त्यानामित्युभयेषाꣳ हैतद्देवमनुष्याणां चक्षुरियक्षमाणा भृगुभिः सजोषा इति यजमानो भृगुभिः सजोषा इत्येतत्स्वर्यन्तु यजमानाः स्वस्तीति स्वर्गं लोकं यन्तु यजमानाः स्वस्तीत्येतत्॥१९॥

तद्वा अमुष्मिँल्लोके पञ्चदिशस्ता एतद्देवा असुराणामवृञ्जताथो ता एवैतत्समारोहꣳस्ता उ एवैतद्यजमानो द्विषतो भ्रातृव्यस्य वृङ्क्तेऽथो ता एवैतत्समारोहत्यथो एतद्वा एताभिर्देवा आतः संप्राप्नुवꣳस्तथैवाभिरयमेतदातः संप्राप्नोति॥२०॥

अथैनमभिजुहोत्येतद्वा एनं देवा ईयिवाꣳसमुपरिष्टादन्नेनाप्रीणन्नेतयाहुत्या तथैवैनमयमेतदीयिवाꣳसमुपरिष्टादन्नेन प्रीणात्येतयाहुत्या कृष्णायै शुक्लवत्सायै पयसा रात्रिर्वै कृष्णा शुक्लवत्सा तस्या असावादित्यो वत्सः स्वेनैवैनमेतद्भागेन स्वेन रसेन प्रीणात्युपरि धार्यमाण उपरि हि स यमेतत्प्रीणाति दोहनेन दोहनेन हि पयः प्रदीयते॥२१॥

यद्वेवैनमभिजुहोति शिर एतद्यज्ञस्य यदग्निः प्राणः पयः शीर्षꣳस्तत्प्राणं दधाति यथा स्वयमातृण्णामभि प्रक्षरेदेवमभिजुहुयात्प्राणः स्वयमातृण्णा रस एष शिरश्च तत्प्राणं च रसेन संतनोति संदधाति नक्तोषासा समनसा विरूपे इति तस्योक्तो बन्धुः॥२२॥

अग्ने सहस्राक्षेति हिरण्यशकलैर्वा एष सहस्राक्षः शतमूर्धन्निति यददः शतशीर्षा रुद्रोऽसृज्यत शतं ते प्राणाः सहस्रं व्याना इति शतꣳ हैव तस्य प्राणाः सहस्रं व्याना यः शतशीर्षा त्वꣳ साहस्रस्य राय ईशिष इति त्वꣳ सर्वस्यै रय्या ईशिष इत्येतत्तस्मै ते विधेम वाजाय स्वाहेत्येष

19. "O Agni, you go ahead, the foremost among those who go towards the gods" — he thereby addresses this Agni (of the Ukhya that is being carried forward). "You proceed as the first of those who go towards gods. You are the eye of the gods and of men" — for, he indeed is the eye of both, gods and men. "They are eager to sacrifice alongwith the Bhṛgus" meaning "sacrificing with the Bhṛgus." "Let the Yajamānas go to heaven, safe" — (means) "may those who offer reach the heaven, safe!"

20. Now, the gods (by these five verses) captured from the Asuras, the five quarters which are in the yonder world and then ascended them. This Yajamāna, too, thereby captures them from his hateful enemy and then ascends them. By means of those (verses) the gods reached there. In the same way, this one (Yajamāna) by means of them, reaches there.

21. He thus makes offering on that (burning stick). When the Agni had arrived, the gods gratified him with food, this oblation. Similarly, this one (Yajamāna) gratifies him with food, now that he has arrived. (He offers) with milk from a black cow with a white calf. The black cow with a white calf is the night and its calf is yonder sun. Thus he pleases him (sun) with his own share, with his own essence. He offers on that burning log while it is being held above (the *svayamātṛṇṇā*). He offers by means of the milk-can, for, milk is supplied from the milk-can.

22. Why he makes the offering is because this Agni (*Āhavanīya*) is the head of the sacrifice and milk is *prāṇa*. Thus he puts *prāṇa* into the head. He should make the offering in such a way that it (the milk) flows over the naturally perforated brick. The naturally perforated brick is the *prāṇa* and this (milk) is the essence. Thereby he connects and links together the head and the *prāṇa* by means of the essence. (He pours saying) "Night and dawn are with one mind, but of different forms" — the meaning of this has been explained.

23. "O Agni, of thousand-eyes" — for, by virtue of the gold-pieces, it is thousand-eyed. "You the hundred-headed", because, at that time, he was projected as Rudra, the hundred-headed. "You are with hundred *prāṇas* and thousand *vyānas*" — for, he being hundred-headed and thousand-eyed, has indeed hundred *prāṇas* and thousand *vyānas*. "You are the possessor of wealth" (meaning) "you have mastery over all the wealth." "To you, our

वै वाजस्तमेवैतत्प्रीणाति द्वाभ्यामभिजुहोति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदभिजुहोति॥ २३॥

अथैनं निदधाति सुपर्णोऽसि गरुत्मानित्येतद्वा एनमदो विकृत्या सुपर्णं गरुत्मन्तं विकरोति तꣳ सुपर्णं गरुत्मन्तं चिनोति तꣳ सुपर्णं गरुत्मन्तं कृत्वान्ततो निदधाति पृष्ठे पृथिव्याः सीद भासान्तरिक्षमापृण ज्योतिषा दिवमुत्तभान तेजसा दिश उ दृꣳहेत्येवꣳ ह्येष एतत्सर्वं करोति॥ २४॥

आजुह्वानः सुप्रतीकः पुरस्तादित्याजुह्वानो नः सुप्रतीकः पुरस्तादित्येतदग्ने स्वं योनिमासीद साधुयेत्येष वा अस्य स्वो योनिस्तꣳ साध्वासीदेत्येतददस्मिंत्सधस्थे अध्युत्तरस्मिन्निति द्यौर्वा उत्तरꣳ सधस्थं विश्वे देवा यजमानश्च सीदतेति तद्विश्वैर्देवैः सह यजमानꣳ सादयति द्वाभ्यां निदधाति तस्योक्तो बन्धुर्वषट्कारेण तस्योपरि बन्धुः॥ २५॥

अथास्मिंत्समिध आदधात्येद्वा एनं देवा ईयिवाꣳ समुपरिष्टादन्नेनाप्रीणन्त्समिद्भिश्चाहुतिभिश्च तथैवैनमयमेतदीयिवाꣳ समुपरिष्टादन्नेन प्रीणाति समिद्भिश्चाहुतिभिश्च॥ २६॥

स वै शमीमयीं प्रथमामादधात्येतद्वा एष एतस्यामाहुत्याꣳ हुतायां प्रादीप्यतोदज्वलत्तस्माद्देवा अबिभयुर्यद्वै नोऽयं न हिꣳस्यादिति त एताꣳ शमीमपश्यꣳ स्तयैनमशमयꣳ स्तद्यदेतꣳ शम्याशमयꣳ स्तस्माच्छमी तथैवैनमयमेतच्छम्या शमयति शान्त्या एव न जग्ध्यै ताꣳ सवितुर्वरेण्यस्य चित्रामाहं वृणे सुमतिं विश्वजन्याम्। यामस्य कण्वो अदुहत्प्रपीनाꣳ सहस्रधारां पयसा महीं गामिति कण्वो हैनां ददर्श सा हास्मै सहस्रधारा सर्वान्कामान् दुदुहे तथैवैतद्यजमानाय सहस्रधारा सर्वान्कामान्दुदुहे॥ २७॥

strength, we make offerings" — for, Agni is indeed the strength, and it is him he thus pleases. He makes the offering with two *mantras*, for, the Yajamāna is two-footed and the Yajamāna is Agni; as great as Agni is, as great as is his size, with so much he makes offering to him.

24. He then places it (the burning log) down (saying), "You are a bird with good wings" — for, on that earlier occasion, he fashioned him into a bird with beautiful wings(when he built-up the *citi*). He builds up that bird with beautiful wings and having fashioned it, he finally sets him down. (He does so saying) "Be you seated on the back of the earth, pervade the aerial region by your effulgence, hold up the quarters with your lustre" — for, that one Agni does all this.

25. "You of cheerful face! receiving the oblations, in front" — (meaning) "receiving offerings in front, with a kind face." "O Agni ! be stationed in your own womb" — for, this (fire-altar) is his own womb, and (he says) "You get well-seated in that." "In this higher abode" — the higher abode, is doubtless, the sky. "You sit down, all the gods and the Yajamāna (be seated)" — he thus, established the Yajamāna together with all gods. He places it down with two (*mantras*) and its purport has been told.

26. He then puts *samidhā* into it; for, it is how the gods gratified that Agni from above, as he arrived, with food, by means of *samidhā* and oblations. In like manner, this one (Yajamāna), gratifies him, who has arrived, with food from above (in the form of) *samidhā* and oblations.

27. He puts in the *samidhā* of Śamī wood as the first. For, at that time, it was by this oblation, he (Agni) got enkindled and blazed forth. By him, the gods got scared, lest he injures them. They discovered this Śamī tree and with that they calmed him. In as much as they calmed (*śam*) him by that, it is called Śamī. In the same way, this one (Yajamāna) calms him down with this Śamī log; just to calm him and not as food. (He says while placing) "I seek the manifest favour of the worshipable Savitā, enjoyed by all; that great cow of his, profusely milking thousand streams, which Kaṇva milked" — for, it was Kaṇva who discovered her and she of thousand streams, milked him all his desires. In the same manner, this thousand-streamed one now milked (granted) to the Yajamāna all his objects of desire.

अथ वैकङ्कतीमादधाति तस्या उक्तो बन्धुर्विधेम ते परमे जन्मन्नग्न इति द्यौर्वा अस्य परमं जन्म विधेम स्तोमैरवरे सधस्थ इत्यन्तरिक्षं वा अवरꣳ सधस्थं यस्माद्योनेरुदारिथा यजेतमित्येष वा अस्य स्वो योनिस्तं यज इत्येतत्प्रत्वे हवीꣳषि जुहुरे समिद्ध इति यदा वा एष समिध्यतेऽथैत-स्मिन्हवीꣳषि प्रजुह्वति ॥२८॥

अथौदुम्बरीमादधात्यूर्ग्वै रस उदुम्बर ऊर्जैवैनमेतद्रसेन प्रीणाति कर्णकवतीं भवति पशवो वै कर्णकाः पशुभिरेवैनमेतदन्नेन प्रीणाति यदि कर्णकवतीं न विन्देद्दधि द्रप्समुपहत्यादध्यात्तद्य-छधिद्रप्स उपतिष्ठते तदेव पशुरूपं प्रेद्धो अग्ने दीदिहि पुरो न इति विराजा दधात्यन्नं विराळन्नेनैवैनमेतत्प्रीणाति तिस्रः समिध आदधाति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥२९॥

अथाहुतीर्जुहोति यथा परिविष्यानुपाययेत्तादृक्तत्स्रुवेण पूर्वे स्रुचोत्तरामग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रꣳ हृदिस्पृशम्। ऋध्यामात ओहैरिति यस्ते हृदिस्पृक्स्तोमस्तं त ऋध्यासमित्येतत्पङ्क्त्यौ जुहोति पञ्चपदा पङ्क्तिः पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥३०॥

अथ वैश्वकर्मणीं जुहोति विश्वकर्मायमग्निस्तमेवैतत्प्रीणाति चित्तिं जुहोमि मनसा घृतेनेति चित्तमेषां जुहोमि मनसा च घृतेन चेत्येतद्यथा देवा इहागमन्निति यथा देवा इहागच्छानित्येत-द्वीतिहोत्रा ऋतावृध इति सत्यवृध इत्येतत्पत्ये विश्वस्य भूमनो जुहोमि विश्वकर्मण इति

28. Then he places a log of the Vikaṅkata wood. Its significance has been told. (While placing, he says) "To you O Agni ! we pay our homage at your highest abode" — for, the sky is his highest abode. "To you, we offer our homage with hymns of praise, at your lower abode" — the lower abode is indeed, the aerial region. "We worship you with sacrifice at the place wherefrom you were born" —(meaning) "this(earth) is his own birth-place; where I worship by sacrifice." "On you, the offerings are poured forth when kindled"—for, when he blazes forth, then the oblations are offered into it.

29. Then he places the log of the Udumbara wood and Udumbara is indeed energy, the essence. He thus pleases him with energy, essence. That (log) should have joints branching off. Joints branching off are cattle. Thereby he gratifies him with cattle. That is food. If one (Udumbara log) with branching knots is not available, let him take a little curd and put on it(the log) and offer; when that little curd is on the log, that itself provides it with the form of cattle. (He says while offering) "O Agni, you blaze forth before us kindled." Thus with a verse in Virāḍ metre, he offers; for, Virāḍ is food and thus he gratifies him with food. He puts on three logs; for, Agni is threefold; as great as Agni is, as great as is his size with so much food he thus gratifies him.

30. He then offers oblations. This is like one serving a drink after feeding someone. The first two offerings he makes with the *sruva* and the last with the *sruk*. "O Agni ! let us with chants (uttered) from our heart, give momentum to this your sacrifice, even as a horse would (for the achievement) in the case of a noble thrilling deed" (that means) — "let me put to use whatever hymn would give mometum to your worship." With a verse in Paṅkti metre he offers; for, the Paṅkti has five feet and the altar has five layers. There are five seasons for a year and the *Agni*-altar is the year; as great as Agni is, as great as is his size, with so much food, he thus pleases him.

31. He then makes the offering to Viśvakarmā. Viśvakarmā is this Agni and it is him, he thereby gratifies (saying), "I offer my thought with mind and ghee" (which means) "I offer the thoughts (of devotion) of these (Ṛtviks and Yajamāna), along with (my) mind and *ghee.*" "That the gods may come here" — (that is) "so that the gods may arrive here." "Relishing the food offered, holy-minded as they are" (meaning) "true-minded." "I offer to

योऽस्य सर्वस्य भूतस्य पतिस्तस्मै जुहोमि विश्वकर्मण इत्येतद्विश्वाहादाभ्यꣳ हविरिति सर्वदैवाक्षितꣳ हविरित्येतत्॥३१॥

अथ पूर्णाहुतिं जुहोति सर्वमेतद्यत्पूर्णꣳ सर्वेणैवैनमेतत्प्रीणाति सप्त ते अग्ने समिध इति प्राणा वै समिधः प्राणाह्येतꣳ समिन्धत्ते सप्त जिह्वा इति यानमून्त्सप्त पुरुषानेकं पुरुषमकुर्वꣳस्तेषामेतदाह सप्त ऋषय इति सप्त हि त ऋषय आसन्त्सप्तधाम प्रियाणीति छन्दाꣳस्येतदाह छन्दाꣳसि वा अस्य सप्तधाम प्रियाणि सप्तहोत्राः सप्तधा त्वा यजन्तीति सप्त ह्येतꣳ होत्रा सप्तधा यजन्ति सप्तयोनीरिति चितीरेतदाहापृणस्वेत्या प्रजायस्वेत्येतद्धृतेनेति रेतो वै घृतꣳ रेत एवैतदेषु लोकेषु दधाति स्वाहेति यज्ञो वै स्वाहाकारो यज्ञियमेवैतदिदꣳ सकृत्सर्वं करोति सप्त सप्तेति सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरःसंवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्प्रीणाति तिस्र आहुतीर्जुहोति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति तिस्रः समिध आदधाति तत्षट् तस्योक्तो बन्धुः॥३२॥

तिष्ठन्त्समिध आदधात्यस्थीनि वै समिधस्तिष्ठन्तीव वा अस्थीन्यासीन आहुतीर्जुहोति माꣳसानि वा आहुतय आसत इव वै माꣳसान्यन्तराः समिधो भवन्ति बाह्या आहुतयोऽन्तराणि ह्यस्थीनि बाह्यानि माꣳसानि॥३३॥

अथातः संपदेव षट् पुरस्ताज्जुहोति षळुपरिष्टात्षड्भिराश्मनः पृश्नेर्यन्ति द्वाभ्यामश्मानं पृश्निमुपदधाति चतुर्भिराग्नेर्यन्ति पञ्चभिरग्निमारोहन्ति तदेकान्नत्रिꣳशदाहुतिरेव त्रिꣳशत्तमी द्वाभ्यामग्निं निदधाति तद्द्ववात्रिꣳशद्द्वात्रिꣳशदक्षरानुष्टुप्सैषानुष्टुप्॥३४॥

Viśvakarmā, the lord of all existence" (meaning) "he who is the lord of all these things, to him, the Viśvakarmā, I offer." "This oblation every day." It only means that the oblation is always unimpaired.

32. He then offers the *Pūrṇāhuti* (full-oblation). *Pūrṇa* means everything, thus with everything he gratifies him. "O Agni ! seven *samidhās* are yours" — *samidhā* is *prāṇa* because it is the *prāṇa* that kindles him (Agni). "Seven (are your) tongues" — this is said with reference to those seven persons whom they made into one (VIII-1-1-3). "Seven *ṛṣis*", for, they were indeed seven *ṛṣis*. "Seven favourite dwellings", this is said with reference to the metres, for, the metres are his seven favourite dwellings. "Seven Ṛtviks offer sevenfold oblations to you" — for, the seven priests offer to him in seven ways. "The seven wombs" — by this he refers to the layers (of the altar). "Āpṛṇasva" means "you fill (or generate)." "With this *ghee*" — for, *ghee* is seed and thus he lays seed into these worlds. "*Svāhā*" — *Svāhākāra* is sacrifice; thus he makes everything here fit into the sacrifice. (Why) he repeates "seven", "seven", is because the *Agni*-altar is seven-layered; the year has seven seasons and the year is the *Agni*-altar. As great as Agni is; as great as is his size, with so much he thus gratifies him. He offers three oblations, for, Agni is threefold. As great as Agni is, as great as is his size, with so much food, he thus gratifies him. He puts three *samidhās* and that makes six and its significance has been explained.

33. He places the *samidhās*, standing. The *samidhās* are indeed the bones and bones are standing as it were. He offers the oblations sitting. The oblations are the flesh, and flesh is sitting as it were. The *samidhās* are placed inside (the fire) and the oblations offered on (the fire); for, the bones are inside and the flesh is outside (the body).

34. Now about the significance of (the numerical) correspondence — he offers six times before (carrying the fire forward) and six afterwards; with six chants, they proceed towards the (multi-coloured) stone and he lays it (the stone) down with two chants. While proceeding to the altar they chant four formulas and ascend the altar with five chants — thus they come to twenty-nine formulas and the oblation forms the thirtieth. With the two *mantras* for depositing the fire, it comes to thirty-two. The Anuṣṭubh has thirty-two syllables. Thus, it is that Anuṣṭubh.

तद्या अमूस्तिस्त्रोऽनुष्टुभो गार्हपत्ये संपादयन्ति तासामेतामत्रैकामाहरन्ति तद्यदेतामत्राहरन्त्यत्रैष सर्वोऽग्निः सꣳस्कृतः स एषोऽत्र तस्मै नालमासीद्यदन्नमात्स्यन्त्सोऽग्निमब्रवीत्त्वयान्नमदानीति तथेति तस्माद्यदेवैतमत्राहरन्त्यथैषोऽलमन्नायालमाहुतिभ्यो भवति॥ ३५॥

अथो आहुः प्रजापतिरेवैतं प्रियं पुत्रमुरस्याधत्त इति स यो हैतदेनं वेदा हैवं प्रियं पुत्रमुरसि धत्ते यद्वेवैतमत्राहरन्ति यान्वै तान्त्सप्त पुरुषानेकं पुरुषमकुर्वन्नयमेव स योऽयमग्निश्चीयतेऽथ यामेषां तामूर्ध्वाꣳ श्रियꣳ रसꣳ समुदौहन्नेष स यमेतमत्राग्निमाहरन्ति तद्यदेतमत्राहरन्ति यैवैतेषाꣳ सप्तानां पुरुषाणाꣳ श्रीर्यो रसस्तमेतदूर्ध्वꣳ समुदूहन्ति तदस्यैतच्छिर आत्मायमग्निश्चित आत्मानमेवास्यैतत्सꣳस्कृत्य शिरः प्रतिदधाति॥ ३६॥ इति द्वितीयं ब्राह्मणम्॥

॥ इति चतुर्थोऽध्यायः ॥

35. This one Anuṣṭubh they carry over here out of the three Anuṣṭubh they made up in the *Gārhapatya*. By carrying it over here, this becomes the whole Agni, fashioned. But still, he was not fit to eat the food. He told to Agni, "I will eat food with you." He said, " Yes". That is why, when he brings him over here, then only he becomes fit to eat the oblations.

36. They say, "It is Prajāpati himself who takes on his lap this dear son of his." He who knows this, takes on his lap his dear son. As to why they bring it here — the Agni (altar) which is built up here is the same as those seven persons whom they made into one man. That excellence and essence of them, which they collected above, that is, in the form of the fire which they now bring here. By bringing it here, they collected above (in the head) that excellence and essence of those seven persons. That is, his (Agni's) head and this fire-altar is its body. Having completed in body, he restores the head to it. (Second Brāhmaṇa Ends.)

(Chapter Four Ends.)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

अथातो वैश्वानरं जुहोत्यत्रैष सर्वोऽग्निः सꣳसकृतः स एषोऽत्र वैश्वानरो देवता तस्मा एतद्धविर्जुहोति तदेनꣳ हविषा देवतां करोति यस्यै वै देवतायै हविर्गृह्यते सा देवता न सा यस्यै न गृह्यते द्वादशकपालो द्वादश मासाः संवत्सरः संवत्सरो वैश्वानरः॥१॥

यद्वेवैतं वैश्वानरं जुहोति वैश्वानरं वा एतमग्निं जनयिष्यन्भवति तमदः पुरस्ताद्दीक्षणीयायाꣳ रेतोभूतꣳ सिञ्चति यादृग्वै योनौ रेतः सिच्यते तादृग्जायते तद्यत्तत्र वैश्वानरꣳ रेतोभूतꣳ सिञ्चति तस्मादयमिह वैश्वानरो जायत उपाꣳशु तत्र भवति रेतो वै तत्र यज्ञ उपाꣳशु वै रेतः सिच्यते निरुक्त इह निरुक्तꣳ हि रेतो जातं भवति॥२॥

स यः स वैश्वानर इमे स लोका इयमेव पृथिवी विश्वमग्निर्नरोऽन्तरिक्षमेव विश्वं वायुर्नरो द्यौरेव विश्वमादित्यो नरस्ते ये त इमे लोका इदं तच्छिर इदमेव पृथिव्योषधयः श्मश्रूणि तदेतद्विश्वं वागेवाग्निः स नरः सोपरिष्टादस्य भवत्युपरिष्टाद्धस्या अग्निरिदमेवान्तरिक्षं तस्मादेतदलोमकमलोमकमिव ह्यन्तरिक्षं तदेतद्विश्वं प्राण एव वायुः स नरः स मध्येनास्य भवति मध्येन ह्यन्तरिक्षस्य वायुश्शिर एव द्यौर्नक्षत्राणि केशास्तदेतद्विश्वं चक्षुरेवादित्यः स नरस्तदवस्ताच्छीर्ष्णो भवत्यवस्ताद्धि दिव आदित्यस्तदस्यैतच्छिरो वैश्वानर आत्मायमग्निश्चित आत्मानमेवास्यैतत्सꣳस्कृत्य शिरः प्रतिदधाति॥३॥

अथ मारुतान् जुहोति प्राणा वै मारुताः प्राणानेवास्मिन्नेतद्दधाति वैश्वानरꣳ हुत्वा शिरो वै वैश्वानरः शीर्षꣳ स्तत्प्राणान्दधात्येक एष भवत्येकमिव हि शिरः सप्तेतरे सप्तकपाला यदु वा

Chapter Five

BRĀHMAṆA I

1. He then offers the Vaiśvānara *puroḍāśa.* Here that *Vaiśvānara*-altar is completely fashioned and this Vaiśvānara is the deity here; to whom he offers this oblation. By means of this *havis,* he makes him a deity. One for whom an oblation is intended, that is a deity, one for whom an oblation is not intended is not a deity. This *puroḍāśa* is in twelve potsherds; for, a year has twelve months and Vaiśvānara is the year.

2. Why he offers to Vaiśvānara is this — he is about to produce that Agni as Vaiśvānara. At the *dīkṣā* (initiation) ceremony in the earlier occassion, he implants him who is in the form of seed. The way in which seed is implanted in the womb, in the same manner it is born. Since there he implanted Vaiśvānara in the form of seed, this Vaiśvānara is here now born. Then the implantation is done silently. For, there the seed is the sacrifice and seed is implanted silently. Here it is well-defined and hence it is born well-defined here .

3. This Vaiśvānara is all these worlds. This earth is *viśva* (all) and Agni is *nara* (man). The aerial region is indeed *viśva* and Vāyu is *nara.* The sky itself is *viśva* and Āditya is *nara.* These worlds are the same as this head. This lower part is the earth; the plants are the hair on its chin. This is the *viśva* (all) and Agni the speech is *nara* (man). That is at the top of that, for Agni is on the top of this earth. The middle part of the face is the aerial region and so it has no hairs(trees), for, air has no hairy growth. It is the *viśva* (all) and Vāyu is the *prāṇa* and he is the *nara* (man). He is situated in the middle of it, for the wind is in the middle of the aerial region. The sky is the upper head; the stars are the hairs (on the head). It is the *viśva* (all) and Āditya, the sun is the eye and he is *nara* (man). He is situated in the bottom of that upper part of the head; for, the sun is below the sky.Thus much is the head which is Vaiśvānara and this *Agni*-altar which is built up is the body. Having completed his body, he restores the head to it.

4. He then offers the *puroḍāśa* to Māruts. Māruts are indeed the *prāṇas* and thereby he puts *prāṇas* into him after offering the Vaiśvānara. For, the head is indeed the Vaiśvānara and into the head he puts those *prāṇas.* That

अपि बहुकृत्वः सप्त-सप्त सप्तैव तच्छीर्षण्येव तत्सप्त प्राणान्दधाति निरुक्त एष भवति निरुक्तमिव हि शिरोऽनिरुक्ता इतरेऽनिरुक्ता इव हि प्राणास्तिष्ठन्नेतं जुहोति तिष्ठतीव हि शिर आसीन इतरानासत इव हि प्राणाः॥४॥

तद्यौ प्रथमौ मारुतौ जुहोतीमौ तौ प्राणौ तौ मध्ये वैश्वानरस्य जुहोति मध्ये हीमौ शीर्ष्णः प्राणावथ यौ द्वितीयाविमौ तौ-तौ[1] समन्तिकतरं जुहोति समन्तिकतरमिव हीमौ प्राणावथ यौ तृतीयाविमौ तौ-तौ समन्तिकतरं जुहोति समन्तिकतरमिव हीमौ प्राणौ वागेवारण्येऽनूच्यः सोऽरण्येऽनूच्यो भवति बहु हि वाचा घोरं निगच्छति॥५॥

यद्वेव वैश्वानर मारुतान् जुहोति क्षत्रं वै वैश्वानरो विण्मारुताः क्षत्रं च तद्विशं च करोति वैश्वानरं पूर्वं जुहोति क्षत्रं तत्कृत्वा विशं करोत्येक एष भवत्येकस्थं तत्क्षत्रमेकस्थां श्रियं करोति बहव इतरे विशि तद्भूमानं दधाति निरुक्त एष भवति निरुक्तमिव हि क्षत्रमनिरुक्ता इतरेऽनिरुक्तेव हि विट् तिष्ठन्नेतं जुहोति तिष्ठतीव हि क्षत्रमासीन इतरानास्तं इव हि विट् तं वा एतं पुरोऽनुवाक्यवन्तं याज्यवन्तं वषट्कृते स्रुचा जुहोति हस्तेनैवेतरानासीनः स्वाहाकारेण क्षत्रायैव तद्विशं कृतानुकरामनुवर्त्मानं करोति॥६॥

तदाहुः कथमस्यैते पुरोऽनुवाक्यवन्तो याज्यवन्तो वषट्कृते स्रुचा हुता भवन्तीत्येतेषां वै सप्तपदानां मारुतानां यानि त्रीणि प्रथमानि पदानि सा त्रिपदा गायत्री पुरोऽनुवाक्याथ यानि

१. तौ तौ ना समन्तिक तरं TE,H

Vaiśvānara oblation is a single one, for, the head is a single one. The others (Maruts) are seven in number, having seven potsherds each. That does not mean seven times seven. Here only seven (offerings are made). He thus places seven *prāṇas* in the head. The Vaiśvānara offering is made distinctly because the head is distinct as it were. Here (the Māruta oblations) are offered indistinctly, because the *prāṇas* are indistinct, as it were. The Vaiśvānara he offers standing, because the head is standing as it were. The Mārutas he offers sitting because the *prāṇas* are seated as it were.

5. The first two Māruta offerings he makes are these two *prāṇas* (in the ears); which he offers in the middle of the Vaiśvānara oblations, for these *prāṇas* are in the middle of the head. The second part of Māruta oblations he offers (in the eyes), close to each other, because these *prāṇas* are close to each other. The third pair of Māruta oblations (in the nostrils) still closer to each other; because the *prāṇas* in the nostrils are much closer to each other. The one to be recited in the forest (burial ground) is speech. It is to be recited in the forest (with face turned away) since by speech one faces catastrophe.

6. As to why he offers the Vaiśvānara and the Māruta oblations Vaiśvānara is *Kṣatra* (nobility) and Mārutas are the *Viś* (people). He thereby instals the *Kṣatra* and the *Viś*. First he offers the Vaiśvānara and thus instals *Kṣatra* first and then the *Viś*. It (Vaiśvānara) is a single oblation and that is to collect the ruling power in a single person; all prosperity at one place. Many are the others (*Viś*) and thereby he makes the *Viś* populous. This (Vaiśvānara) is distinct, because *Kṣatra* is well-defined. The others (Mārutas) are indistinct because the people are indistinct as it were. Standing he offers that one (Vaiśvānara), for, the *Kṣatra* is standing as it were. Others (Mārutas) he offers sitting because the *Viś* are seated as it were. That one (Vaiśvānara) he offers when the *vaṣaṭkāra* is uttered, with both an invitatory chant (*Anuvākya*) and a *Yājya* chant (offering chant), by means of a *sruk*. The Mārutas he offers sitting, by the hand, with *svāhākāra*. Thereby he renders the people (*Viś*) subservient and loyal to the *Kṣatra* .

7. Now they ask, "How is it these (Māruta offerings) happen to be made at the utterance of *vaṣaṭkāra*, by means of a *sruk*, along with both *Anuvākya* and *Yājya* chants ?" The first three feet of these Māruta chants with seven syllables constitute a three-footed Gāyatrī, they form the *Puronuvākya* chants.

चत्वार्युत्तमानि सा चतुष्पदा त्रिष्टुब्याज्येदमेव कपुच्छलमयं दण्डः स्वाहाकारो वषट्कार एवमु हास्यैते पुरोऽनुवाक्यवन्तो याज्यवन्तो वषट्कृते स्रुचा हुता भवन्ति॥७॥

तद्यं प्रथमं दक्षिणतो मारुतं जुहोति यास्सप्त प्राच्यः स्रवन्ति ताः स स सप्तकपालो भवति सप्त हि ता याः प्राच्यः स्रवन्ति॥८॥

अथ यं प्रथममुत्तरतो जुहोत्यृतवः स स सप्तकपालो भवति सप्त ह्यृतवः॥९॥

अथ यं द्वितीयं दक्षिणतो जुहोति पशवः स स सप्तकपालो भवति सप्त हि ग्राम्याः पशवस्तमनन्तर्हितं पूर्वस्माज्जुहोत्यप्सु तत्पशून्प्रतिष्ठापयति॥१०॥

अथ यं द्वितीयमुत्तरतो जुहोति सप्त ऋषयः स स सप्तकपालो भवति सप्त हि सप्तर्षयस्तमनन्तर्हितं पूर्वस्माज्जुहोत्यृतुषु तदृषीन् प्रतिष्ठापयति॥११॥

अथ यं तृतीयं दक्षिणतो जुहोति प्राणाः स स सप्तकपालो भवति सप्त हि शीर्षन्प्राणास्तमनन्तर्हितं पूर्वस्माज्जुहोत्यनन्तर्हिताꣳस्तच्छीर्ष्णः प्राणान् दधाति॥१२॥

अथ यं तृतीयमुत्तरतो जुहोति छन्दाꣳसि स स सप्तकपालो भवति सप्त हि चतुरुत्तराणि छन्दाꣳसि तमनन्तर्हितं पूर्वस्माज्जुहोत्यनन्तर्हितानि तदृषिभ्यश्छन्दाꣳसि दधाति॥१३॥

अथ याः सप्त प्रतीच्यः स्रवन्ति सोऽरण्येऽनूच्यः स स सप्तकपालो भवति सप्त हि ता याः प्रतीच्यः स्रवन्ति सोऽस्यैषोऽवाङ्प्राण एतस्य प्रजापतेस्सोऽरण्येऽनूच्यो भवति तिर इव वै

The latter four Māruta chants being the four-footed Triṣṭubh are the *Yājya* formula. The one represents the spout (of the *sruk*) and the other the handle (of the *sruk*) and *svāhākāra* is the *vaṣaṭkāra*. Thus these (Māruta) oblations also assume the nature of those offered at *vaṣaṭkāra*, by means of a *sruk* with invitatory and offering formulas.

8. The first Māruta *puroḍāśa* which he offers in the right side represents the seven rivers flowing eastwards. It is of seven potsherds, because those that flow eastwards are seven.

9. The first Māruta *puroḍāśa* which he offers in the left side, represents the seasons, that is, in seven potsherds, since seasons are seven.

10. The second Māruta *puroḍāśa* which he offers in the right side represents the animals. It is of seven potsherds; because there are seven domestic animals. He offers it close to the earlier offering (to the rivers) and thus places the animals close to the streams.

11. The second Māruta *puroḍāśa* which he offers in the left side, represents the seven *ṛṣis*. It is of seven potsherds. The Saptarṣis are seven indeed. That he offers close to the earlier oblation (to seasons). He thus established the seven *ṛṣis* in the season.

12. The third Māruta *puroḍāśa* which he offers in the right side, represents the *prāṇas*. It is of seven potsherds, for, there are seven *prāṇas* in the head. He offers them close to the earlier oblation (for head) and thus places those *prāṇas* close to the head.

13. The third Māruta *puroḍāśa* which he offers in the left side represents the metres, and it is of seven potsherds; for, there are seven meters each with four syllables more than the preceding one. He offers them close to the earlier oblation (to *ṛṣis*) and thereby keeps the metres close to the *ṛṣis*.

14. The *Araṇye-Anūcya-puroḍāśa* represents the seven streams that flow westward. It is of seven potsherds; for, there are seven streams flowing westward. It is that downward *prāṇa* of that Prajāpati which is the *Araṇye-Anūcya*; for, the forest (*Araṇya*) is covered as it were. The downward *prāṇa* is

तद्यदरण्यं तिर इव तद्यदर्वाङ्प्राणस्तस्माद्य एतासां नदीनां पिबन्ति रिप्रतराः शपनतरा आहनस्य वादितरा भवन्ति तद्यद्यदेतदाहेदं मारुता इति तदस्मा अन्नं कृत्वा पिदधाति तेनैनं प्रीणाति॥१४॥

स यः स वैश्वानरोऽसौ स आदित्योऽथ ये ते मारुता रश्मयस्ते ते सप्त सप्तकपाला भवन्ति सप्त-सप्त हि मारुता गणाः॥१५॥

स जुहोति शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च ज्योतिष्माꣳश्चेति नामान्येषामेतानि मण्डलमेवैतत्सꣳस्कृत्याथास्मिन्नेतान्रश्मीन्नामग्राहं प्रतिदधाति॥१६॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथातो वसोर्धारां जुहोत्यत्रैष सर्वोऽग्निः सꣳस्कृतः स एषोऽत्र वसुस्तस्मै देवा एतां धारां प्रागृह्णꣳस्तयैनमप्रीणꣳस्तद्यदेतस्मै वसव एतां धारां प्रागृह्णꣳस्तस्मादेनां वसोधरित्याचक्षते तथैवास्मा अयमेतां धारां प्रगृह्णाति तयैनं प्रीणाति॥१॥

यद्वेवैतां वसोर्धारां जुहोत्यभिषेक एवास्यैष एतद्वा एनं देवाः सर्वः कृत्स्नꣳ सꣳस्कृत्याथैनमेतैः कामैरभ्यषिञ्चन्नेतया वसोर्धारया तथैवैनमयमेतत्सर्वं कृत्स्नꣳ सꣳस्कृत्याथैनमेतैः कामैरभिषिञ्चत्येतया वसोर्धारयाज्येन पञ्चगृहीतेनौदुम्बर्या स्रुचा तस्योक्तो बन्धुः॥२॥

वैश्वानरꣳ हुत्वा शिरो वै वैश्वानरः शीर्ष्णो वा अन्नमद्यतेऽथो शीर्षतो वा अभिषिच्यमानोऽभिषिच्यते मारुतान् हुत्वा प्राणा वै मारुताः प्राणैरु वा अन्नमद्यतेऽथो प्राणेषु वा अभिषिच्यमानोऽभिषिच्यते तद्वा अरण्येऽनूच्ये वाग्वा अरण्येऽनूच्यो वाचो वा अन्नमद्यतेऽथो

also covered as it were. So, those who drink waters of these streams, speak faster, using abusive language and are highly quarrelsome. By calling them (oblations) Mārutas, he makes them into food (for Agni) and offers it to him and gratifies him.

15. That Vaiśvānara *puroḍāśa* is no doubt, yonder sun and those Māruta *puroḍāśas* are the rays. Each of them are of seven potsherds, because each regiment of Māruts consist of seven members.

16. He offers the Māruta *puroḍāśas* saying, "The clear-lit; the bright-lit; the truly lighted; the light, the clear, the law-abiding and the sinless"— these are their names. Having fashioned that disk (of the sun by the Vāiśvānara) he places those rays on it by naming them. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. After that (after the offering of the Māruta *puroḍāśas*) he offers the *Vasordhārā*. This whole *Agni*-altar which has been built up is the Vasu and to that Vasu the gods made this offering in the form of a shower (unbroken stream) and hence it is called *Vasordhārā*. In the same way this Yajamāna offers him this unbroken stream and with that gratifies him.

2. As to why he offers the *Vasordhārā*— this is indeed an *abhiṣeka* (consecration) of the *Agni*-altar. The gods having completed him fully, showered upon him those wishes or objects of desire, this *Vasordhārā*. So, in the same way, this Yajamāna, having fashioned and completed the Agni-altar, bathes him with all desires by this unbroken stream of *ghee* taken in five ladlings. He offers this with an offering ladle made of Udumbara wood and its significance has already been told.

3. He offers it after the offering of *Vaiśvānara puroḍāśa*; because the Vaiśvānara is the head (mouth) and it is by the mouth, food is consumed. Therefore when one is consecrated, he is bathed from the head. This *Vasordhārā* he offers after the Māruta *puroḍāśas* are offered. Because the Mārutas are the *prāṇas* and it is by the channels of *prāṇas* that food is eaten. Hence when one is consecrated, he is consecrated through the *prāṇas* (channels of vital air). Further it (*Vasordhārā*) is offered following the *Araṇye-Anūcya*; for, the *Araṇye-Anūcya* is speech and it is through the channel of speech

वाचा वा अभिषिच्यमानोऽभिषिच्यते तदेतत्सर्वं वसु सर्वे ह्येते कामाः सैषा वसुमयी धारा यथा क्षीरस्य वा सर्पिषो वैवमारंभायैवेयमाज्याहुतिर्हूयते तद्यदेषा वसुमयी धारा तस्मादेनां वसोधरित्याचक्षते॥ ३॥

स आहेदं च म इदं च म इत्यनेन च त्वा प्रीणाम्यनेन चानेन च त्वाभिषिञ्चाम्यनेन चेत्येतदथो इदं च मे देहीदं च म इति सा यदैवैषा[1] धाराग्निं प्राप्नुयादथैतद्यजुः प्रतिपद्येत॥ ४॥

एतद्वा एनं देवा एतेनान्नेन प्रीत्वैतैः कामैरभिषिच्यैतया वसोर्धारयाथैनमेतान्कामानयाचन्त तेभ्य इष्टः प्रीतोऽभिषिक्त एतान्कामान्प्रायच्छत्तथैवैनमयमेतदेतेनान्नेन प्रीत्वैतैः कामैरभिषिच्यैतया वसोर्धारयाथैनमेतान्कामान्याचते तस्मा इष्टः प्रीतोऽभिषिक्त एतान्कामान्प्रयच्छति द्वौ-द्वौ कामौ संयुनक्त्यव्यवच्छेदाय यथा व्योकसौ संयुञ्ज्यादेवं यज्ञेन कलपन्तामिति॥५॥

एतद्वै देवा अब्रुवन्केनेमान्कामान् प्रतिग्रहीष्याम इत्यात्मनैवेत्यब्रुवन्यज्ञो वै देवानामात्मा यज्ञ उ एव यजमानस्य स यदाह यज्ञेन कल्पन्तामित्यात्मना मे कल्पन्तामित्येवैतदाह॥ ६॥

द्वादशसु कल्पयति द्वादश मासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणात्यथो तावतैवैनमेतदन्नेनाभिषिञ्चति चतुर्दशसु कल्पयत्यष्टासु कल्पयति दशसु कल्पयति त्रयोदशसु कल्पयति (त्रयोदश मासाः संवत्सरः प्रजापतिश्चतुर्दशः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणात्यथो तावतैवैनमेतदन्नेनाभिषिञ्चत्यष्टासु कल्पयति दशसु कल्पयति त्रयोदशसु कल्पयति त्रयोदश मासाः संवत्सरस्त्रयोदशाग्नेश्चिर-पुरीशषाणि यावनग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणात्यथो तावतैवैतमेतदन्नेनाभिषिञ्चति। द्वादशसु कल्पयति द्वादशमासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेत-दन्नेन प्रीणात्यथो तावतैनमेतदन्नेनाभिषिञ्चति चतुर्दशसु कल्पयत्यष्टासु कल्पयति दशसु कल्पयति त्रयोदशसु कल्पयति)॥७॥

१. यथैवैषा TE

(mouth) that food is eaten, moreover one who is anointed is done so with speech.Everything here is Vasu (wealth)., for, all these objects of desire are connected with special desires. This consecration, be it of milk or of *ghee*, is made of a stream of wealth. Only in the beginning the *ghee* offering is made and since this is involving a stream of wealth, it is called *Vasordhārā*.

4. He says (while offering), "This for me; this for me; I gratify you with this; I shower you with this" and then he says, "Now give me this too; give me this too." No sooner this unbroken *dhārā* (stream of *ghee*) reaches the fire, that prayer of his gets fulfilled.

5. Now the gods after gratifying Agni by this food and after showering him with all desires by means of the *Vasordhārā*, asked of him for these objects of desire. He so gratified, pleased and consecrated, bestowed these wishes of theirs. In the same way, this one (Yajamāna) having gratified him with this food, solicits these desires from him. He thus gratified and pleased and consecrated, fulfills those desires. He asks for pairs of wishes in each *mantra* so that there is no discontinuance. In this, two seperated objects were put together so that they get united by the sacrifice.

6. Now the gods ask, "Through whom shall we receive these objects of desire?" They themselves answered, "By our own self", for, the sacrifice is the body of the gods and it is also the body of the Yajamāna. So when he says "by the sacrifice they shall prosper", he only means to say "let them prosper by my own self."

7. In twelve objects he makes them to prosper (there are six *mantras* each having two objects of desire named). The year consists of twelve months and the *Agni*-altar is the year. As great as Agni is, as great as is his size, by so much food he then gratifies him and by so much he consecrates him. In fourteen *mantras* he causes them to prosper. Because there are thirteen months for a year and Prajāpati is the fourteenth. As great as Agni is, as great as is his size, by so much food, he thus pleases him and by so much food he consecrates him. In eight objects of desire he makes them to prosper; in ten he makes them to propser; in thirteen he makes them to prosper. The year has thirteen months and there are thirteen excrements of Agni. As great as Agni is and as great as is his size, by so much food he gratifies him and by so much food he consecrates him.

अथार्धेन्द्राणि जुहोति सर्वमेतद्यदर्धेन्द्राणि सर्वेणैवैनमेतत्प्रीणात्यथो सर्वेणैवैनमेतदभिषिञ्चति॥८॥

अथ ग्रहान् जुहोति यज्ञो वै ग्रहा यज्ञेनैवैनमेतदन्नेन प्रीणात्यथो यज्ञेनैवैनमेतदन्नेनाभिषिञ्चति॥९॥

अथैतान् यज्ञक्रतूञ्जुहोत्यग्निश्च मे घर्मश्च म इत्येतैरेवैनमेतद्यज्ञक्रतुभिः प्रीणात्यथो एतैरेवैनमेतद्यज्ञक्रतुभिरभिषिञ्चति॥१०॥

अथायुजस्तोमाञ्जुहोत्येतद्वै देवाः सर्वान्कामानाप्त्वायुग्भिः स्तोमैः स्वर्गं लोकमायꣳस्तथैवैतद्यजमानः सर्वान्कामानाप्त्वायुग्भिः स्तोमैः स्वर्गं लोकमेति तद्वै त्रयस्त्रिꣳशादित्यन्तो वै त्रयस्त्रिꣳशोऽयुजाꣳ स्तोमानामन्तत एव तद्देवाः[2] स्वर्गं लोकमायꣳस्तथैवैतद्यजमानोऽन्तत एव स्वर्गं लोकमेति॥११॥

अथ युग्मतो जुहोत्येतद्वै छन्दाꣳस्यब्रुवन्यातयामा वा अयुजः स्तोमा युग्मभिर्वयꣳस्तोमैः स्वर्गं लोकमयामेति तानि युग्मभिः स्तोमैः स्वर्गं लोकमायꣳस्तथैवैतद्यजमानो युग्मभिः स्तोमैः स्वर्गं लोकमेति तद्वा अष्टाचत्वारिꣳशादित्यन्तो वा अष्टाचत्वारिꣳशो युग्मताꣳ स्तोमानामन्तत एव तच्छन्दाꣳसि स्वर्गं लोकमायꣳस्तथैवैतद्यजमानोऽन्तत एव स्वर्गं लोकमेति॥१२॥

स आहैका च मे तिस्रश्च मे चतस्रश्च मेऽष्टौ च म इति यथा वृक्षꣳ रोहन्नुत्तरानुत्तराꣳ शाखाꣳ समालम्भꣳ रोहेत्तादृक्तद्यद्वेव[3] स्तोमाञ्जुहोत्यन्नं वै स्तोमा अन्नेनैवैनमेतदभिषिञ्चति॥१३॥

अथ वयाꣳसि जुहोति पशवो वै वयाꣳसि पशुभिरेवैनमेतदन्नेन प्रीणात्यथो पशुभिरेवैनमेतदन्नेनाभिषिञ्चति॥१४॥

२. एतद्देवाः TE, H
३. यदेव V2,TE,. My

8. He then offers the *Ardhendra* offerings (the formulas of three sets of oblations in which three sets of twelve deities are named, each pair coupled with Indra — e.g. *Agniśca-me-Indraśca-me*). The *ardhendras* are everything and thus he gratifies the Agni with it and consecrates him with it.

9. He then offers the *Graha* offerings (consisting of enumerating six pairs of Soma cups and of sacrifical implements). The *grahas* are indeed sacrifice and it is with sacrifice, the food, he pleases him. And it is with sacrifice, food, he consecrates him.

10. He then offers these Yajñakratūs which are like "*Agniśca-me Gharmaśca-me*" — thus with these sacrificial rites and utensils which together are called *Yajñakratūs*, he pleases him and with these consecrates him.

11. Then he offers the *Ayuja stomas* (*stomas* of odd numbers). Because gods after having achieved all the desires went upto the heavens by means of these *Ayuja stomas.* In the same way, this Yajamāna, having achieved all his desires, reaches the heaven by means of these *Ayuja stomas.* This set of *mantras* go upto the odd number thirty-three and it is at that last number, the gods went upto heaven. In like manner, the Yajamāna goes to the heaven at the last odd number.

12. He then offers those related to *Yugma stomas.* The meters then said that the odd numbered *stomas* are spent forces and so we will go up to the heavens by the even numbered *stomas.* And they reached the heaven by those *Yugma stomas.* Similarly this Yajamāna reaches the heaven by means of the *Yugma stomas.* They go upto the number forty-eight and *Aṣṭācatvārimśa* is the last of the *Yugma stomas* at which, to the last metre, they went upto the heaven. Similarly, this Yajamāna goes to the heaven at the last of the *Yugma stoma* offerings.

13. He says, "May the one be for me and three also for me; may the four and eight be for me" — this is like someone climbing a tree by getting footholds one after another on higher branches. As to why he offers the *stomas* — the *stomas* are food and it is with food he consecrates him.

14. He then offers oblations called *Vayāṁsi* (age dimensions) — Age dimension means cattle. It is the cattle, with food, he pleases. The cattle itself being food, he consecrates him with those cattle, food.

अथ नामग्राहं जुहोत्येतद्वै देवाः सर्वान्कामानाप्त्वाथैतमेव प्रत्यक्षमप्रीणꣳस्तथैवैतद्यजमानः सर्वान्कामानाप्त्वाथैतमेव प्रत्यक्षं प्रीणाति वाजाय स्वाहा प्रसवाय स्वाहेति नामान्यस्यैतानि नामग्राहमेवैनमेतत्प्रीणाति त्रयोदशैतानि नामानि भवन्ति त्रयोदशमासाः संवत्सरस्त्रयोदशाग्नेश्चितिपुरीषाणि यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्प्रीणाति यद्वेव नामग्राहं जुहोति नामग्राहमेवैनमेतदभिषिञ्चति॥ १५॥

अथाहेयं ते राण्मित्राय यन्तासि यमनः ऊर्जे त्वा वृष्ट्यै त्वा प्रजानां त्वाधिपत्यायेत्यन्नं वा ऊर्गन्नं वृष्टिरन्नेनैवैनमेतत्प्रीणाति यद्वेवाह्येयं ते राण्मित्राय यन्तासि यमनः ऊर्जे त्वा वृष्टयै त्वा प्रजानां त्वाधिपत्यायेतीदं ते राज्यमभिषिक्तो ऽसीत्येतन्मित्रस्य त्वं यन्तासि यमनः ऊर्जे च नोऽसि वृष्टयै च नोऽसि प्रजानां च न आधिपत्यायासीत्युपब्रुवत एवैनमेतदेतस्मै नः सर्वस्मा अस्यैतस्मै त्वा सर्वस्मा अभ्यषिचामहीति तस्मादु हेदं मानुषꣳ राजानमभिषिक्तमुपब्रुवते॥ १६॥

अथ कल्पाञ्जुहोति प्राणा वै कल्पाः प्राणानेवास्मिन्नेतद्दधात्यायुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतामित्येतानेवास्मिन्नेतत्क्लृप्तान् प्राणान् दधाति द्वादश कल्पान् जुहोति द्वादशमासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्मिन्नेतत्क्लृप्तान्प्राणान् दधाति यद्वेव कल्पान् जुहोति प्राणा वै कल्पा अमृतमु वै प्राणा अमृतेनैवैनमेतदभिषिञ्चति॥ १७॥

अथाह स्तोमश्च यजुश्च ऋक्च साम च बृहच्च रथन्तरं चेति त्रयी हैषा विद्यान्नं वै त्रयी विद्यान्नेनैवैनमेतत्प्रीणात्यथो अन्नेनैवैनमेतदभिषिञ्चति स्वर्देवा अगन्मामृता अभूमेति स्वर्हि गच्छत्यमृतो हि भवति प्रजापतेः प्रजा अभूमेति प्रजापतेर्हि प्रजा भवति वेट् स्वाहेति वषट्कारो हैष परोक्षं यद्वेट्कारो वषट्कारेण वा वै स्वाहाकारेण वा देवेभ्योऽन्नं प्रदीयते तदेनमेताभ्यामुभाभ्यां प्रीणाति वषट्कारेण च स्वाहाकारेण चाथो एताभ्यामेवैनमेतदुभाभ्यामभिषिञ्चत्यत्र ताꣳ स्रुचमनुप्रास्यति यदत्राज्यलिप्तं तन्नेद्बहिर्धाग्नेरसदिति॥ १८॥

15. He then offers calling them by their names. The gods after having obtained all their wishes, now gratified him directly. In the same manner, this Yajamāna, after having obtained all his desires, directly pleases him. "To *vāja* (strength) *svāhā*; to production (*prasava*) *svāhā*." These are the names of Agni and by mentioning his names he pleases him. There are thirteen such names, for, the year has thirteen months and *Agni*-altar has thirteen layers and fillings. As great as Agni is, as great as is his size, with so much he thus pleases him. Why he mentions the names in the offering is because by mentioning the names of Agni, he consecrates him.

16. He then says, "This is your estate; you are the supporter and sustainer for the friend; for sustenance, for rain and for supremacy over beings, I consecrate you." Sustenance is no doubt food and rain means food. Thus he pleases him with food. "This is your estate; you are a supporter and sustainer for your friend; you are our sustenance since you are rain for us; you are for our overlordship over the creatures." They thereby request him "you are all this unto us; for all this we have created you." This is how people entreat a newly consecrated king.

17. He then offers the *Kalpa* (prospering) oblations. *Kalpas* are indeed *prāṇas* and thereby he puts vital airs into it. "May the *āyus* prosper by sacrifice; may the *prāṇas* prosper by sacrifice" – thus he puts *prāṇas* exactly into him. He offers twelve such *Kalpa* oblations; for, the year has twelve months and the year is the *Agni*-altar. As great as Agni is, as great as is his size, by so much he thus puts *prāṇas* into him in the exact form. Why he offers the *Kalpa* oblations is because the *Kalpas* are *prāṇas* and the *prāṇas* are immortal principle, thus by the immortal principle, he consecrates him.

18. He then says, "This *stoma* and the *Yajus* and the *Ṛk* and the *Sāman* and the *Bṛhat* and the *Rathantara* " — these constitute the *Trayī vidyā* (the triple vedic lore). The *Trayī* is no doubt food and it is with food, he thus pleases him and consecrates him. "We the gods have gone to the heavenly light, we have become immortal" — "We have become the children of Prajāpati" — indeed he becomes the child of Prajāpati. "*Veṭ Svāhā*" — the *Veṭkāra* is no doubt mystically the same as the *vaṣaṭkāra* or with this *svāhākāra*, food is offered to the gods. Here he gratifies him by both the *vaṣaṭkāra* and *svāhākāra* and also consecrates him by both of them. He now throws away the *sruk* (into the fire) lest there is some *ghee* sticking to it should remain unoffered into the fire.

तस्यै वा एतस्यै वसोर्धारायै द्यौरेवात्माभ्रमूधो विद्युत्स्तनो धारैव धारा दिवोऽधि गामागच्छति तस्यै गौरेवात्मोध एवोधस्तनस्तनो धारैव धारा गोरधि यजमानं तस्यै यजमान एवात्मा बाहुरूधः स्रुक् स्तनो धारैव धारा यजमानाददधि देवान् देवेभ्योऽधि गां गोरधि यजमानं तदेतदनन्तमक्षय्यं[४] देवानामन्नं परिप्लवते[५] स यो हैतदेवं वेदैवꣳ हैवास्यैतदनन्तमक्षय्यमन्नं[६] भवत्यथातः संपदेव॥१९॥

तदाहुः कथमस्यैषा वसोर्धारा संवत्सरमग्निमाप्नोति कथꣳ संवत्सरेणाग्निना संपद्यत इति षष्टिश्च ह वै त्रीणि च शतान्येषा वसोर्धाराथ षलथ पञ्चत्रिꣳशत्ततो यानि षष्टिश्च त्रीणि च शतानि तावन्ति संवत्सरस्याहानि तत्संवत्सरस्याहान्याप्नोत्यथ यानि षट् षड्वा ऋतवस्तदृतूनाꣳ रात्रिराप्नोति तदुभयानि संवत्सरस्याहोरात्राण्याप्नोत्यथ यानि पञ्चत्रिꣳशत् स त्रयोदशो मासः स आत्मा त्रिꣳशदात्मा प्रतिष्ठा द्वे प्राणा द्वे शिर एव पञ्चत्रिꣳशमेतावान्वै संवत्सर एवमु हास्यैषा वसोर्धारा संवत्सरमग्निमाप्नोत्येवꣳ संवत्सरेणाग्निना संपद्यत एतावत्य उ वै शाण्डिलेऽग्नौ मध्यतो यजुष्मत्य इष्टका उपधीयन्तेऽग्नयो हैते पृथग्यदेता इष्टका एवमु हास्यैतेऽग्नयः पृथग्वसोर्धारयाभिहुता भवन्ति॥२०॥

तदाहुः कथमस्यैषा वसोर्धारा महदुक्थमाप्नोति कथं महतोक्थेन संपद्यत इत्येतस्या एव वसोर्धारायै यानि नव प्रथमानि यजूꣳषि तत्त्रिवृच्छिरोऽथ यान्यष्टाचत्वारिꣳशत्तौ चतुर्विꣳशौ पक्षावथ यानि पञ्चविꣳशतिः स पञ्चविꣳश आत्माथ यान्येकविꣳशतिस्तदेकविꣳशं पुच्छमथ यानि त्रयस्त्रिꣳशत्स वशोऽथ या अशीतयः सैवाशीतीनामासिरशीतिभिर्हि महदुक्थमाख्यायतेऽथ यदूर्ध्वमशीतिभ्यो यदेवादो महत उक्थस्योर्ध्वमशीतिभ्य एतदस्य तदेवमु हास्यैषा वसोर्धारा महदुक्थमाप्नोत्येवं महतोक्थेन संपद्यते॥२१॥ इति द्वितीयं ब्राह्मणम्॥

४. अक्षीयं My अक्षयं V2
५. परिप्लवते TE
६. तमक्षयं My

19. For this *Vasordhārā*, the sky is the body (of gods), the udder is the cloud, the teat the lightening and the shower or flow of *ghee* is the rain. From the sky it comes to the cow. Its body is the cow, its udder is the cow's udder, its teat is that of the cow and its rain is the shower of milk. From the cow it comes to the Yajamāna. Its udder his arm, its teat is the *sruk*, its rain shower is the *dhārā* of *ghee*. From the sacrificer it goes to the gods, and from the gods to the cow and again from the cow to the Yajamāna. Thus, it is a perpetual cycle of food of the gods. Surely whoever knows this will have perpetual, never-ending food. Now as to the correspondence of the various parts.

20. Now they ask, "How does this *Vasordhārā* correspond to the year and Agni? How does it fit into the concepts of the year and Agni?" Now this *Vasordhārā* consists of three hundred and sixty libations plus six and thirty-five. The three hundred and sixty are the days in the year and thereby it obtains characteristics of the days of the year. The six threes correspond to the six seasons and thereby it obtains the characteristics of the nights of the seasons. Thus it corresponds to the days and nights of a year. The intercalary month is the thirteenth and that is the body. The body consists of thirty limbs. The feet account for two; the breath for two (inhaling and exhaling) and the head is the thirty-fifth and so much is the year. Thus that *Vasordhārā* attains conformity with the year and with Agni. Thus it corresponds to the year, to Agni. There are so many bricks with special *Yajus* formulas which are placed in the centre of a *Śāṇḍila*-altar; for, these bricks are the same as these different forms of Agni. Thus the different forms of Agni come to have separate offerings made to them by means of the *Vasordhārā*.

21. Now they ask, "How does this *Vasodhārā* fit into the form of *Mahad Uktha* and how does it correspond to *Mahad Uktha*." The first nine formulas of this *Vasordhārā* are the threefold head and the next forty-eight which follow are the *pakṣa* (wings and also fortnights). The twenty-five which follow are the twenty-fivefold body. The next twenty-one are the tail as twenty-first and the thirty-three that come after that are the *Vaśa* (hymn) and by the eighties (sets of eighty verses), the eighties of the *Mahad Uktha* are obtained, because the *Mahad Uktha* is counted by units of eight. What remains after the eighties, that corresponds to what is after the eighties in the *Mahad Uktha*. Thus this *Vasordhārā* conforms to the form of *Mahad Uktha* and corresponds to the *Mahad Uktha*. (Second Brāhmaṇa Ends.)

तृतीयं ब्राह्मणम्

अथातो वाजप्रसवीयं जुहोत्यन्नं वै वाजोऽन्नप्रसवीयꣳ[1] हास्यैतदन्नमेवास्मा एतेन प्रसौत्येतद्वा एनं देवा एतेनान्नेन प्रीत्वैतैः कामैरभिषिच्यैतया वसोर्धारयाथैनमेतद्भूय एवाप्रीणꣳस्तथैवैनमयमेतदेतेनान्नेन प्रीत्वैतैः कामैरभिषिच्यैतया वसोर्धारयाथैनमेतद्भूय एव प्रीणाति॥१॥

यद्वेवैतद्वाजप्रसवीयं जुहोत्यभिषेक एवास्यैष एतद्वा एनं देवा एतेनान्नेन प्रीत्वैतैः कामैरभिषिच्यैतया वसोर्धारयाथैनमेतद्भूय एवाभ्यषिञ्चꣳस्तथैवैनमयमेतदेतेनान्नेन प्रीत्वैतैः कामैरभिषिच्यैतया वसोर्धारयाथैनमेतद्भूय एवाभिषिञ्चति॥२॥

सर्वौषधं भवति सर्वमेतदन्नं यत्सर्वौषधꣳ सर्वेणैवैनमेतदन्नेन प्रीणात्यथो सर्वेणैवैनमेतदन्नेनाभिषिञ्चति तेषामेकमन्नमुद्धरेत्तस्य नाश्नीयाद्यावज्जीवमौदुम्बरेण चमसेनौदुम्बरेण स्रुवेण तयोरुक्तो बन्धुश्चतुःस्रक्ती भवतश्चतस्रो वै दिशः सर्वाभ्य एवैनमेतद्दिग्भ्योऽन्नेन प्रीणात्यथो सर्वाभ्य एवैनमेतद्दिग्भ्योऽन्नेनाभिषिञ्चति॥३॥

यद्वेवैतद्वाजप्रसवीयं[2] जुहोत्येता ह देवताः सुता एतेन सवेन येनैतत्सोष्यमाणो भवति ता एवैतत्प्रीणाति ता अस्मा इष्टाः प्रीता एतꣳ सवमनुमान्यन्ते ताभिरनुमतः सूयते यस्मै वै राजानो राज्यमनुमन्यन्ते स राजा भवति न स यस्मै न तद्यदग्नौ जुहोति तदग्निमभिषिञ्चत्यथ यदेताभ्यो देवताभ्यो जुहोति तदु तान् देवान् प्रीणाति य एतस्य सवस्येशते॥४॥

अथ वा एतत्पार्थान्यभि[3] जुहोत्येतद्वै देवा अकामयन्तात्रैव सर्वैः सवैः सूयेमहीति तेऽत्रैव सर्वैः सवैरसूयन्त तथैवैतद्यजमानोऽत्रैव सर्वैः सवैः सूयते॥५॥

तद्यानि पार्थानि तानि राजसूयस्य वाजप्रसवीयं तद्यत्तानि जुहोति तद्राजसूयेनसूयतेऽथ यानि*

१. प्रसव्यꣳ My V2
२. प्रसव्यं My
३. पार्थान्यपि TE
*** From यानि to next यानि missing in TE**

BRĀHMAṆA III

1. Now he offers the *Vājaprasavīya* (consisting of fourteen oblations). *Vāja* means food and so it is *Anna-prasavīya* or productive of food for him. He thereby produces food for him (Agni). The gods, after satisfying him with that food and bathed him with those objects of desire by the *Vasordhārā*, now gratify him once again.

2. Now why he offers the *Vājaprasavīya* — this is purely the *abhiṣeka* (consecration) of Agni. Gods have satisfied him with that food and having bathed him with *Vasordhārā*, consecrated him once more with this (*Vājaprasavīya*) offering.

3. It consists of all herbs. That which is of all herbs is all food. Thus he gratifies him with all food and bathes him with all food. Let him set apart one type of food and not eat it throughout his life. It should be offered with a *camasa* made of Udumbara wood and with a *sruk*. Its significance has been told. They (the *camasa* and *sruk*) are to be four-cornered, for there are four-quarters. Thereby he gratifies him with this food from all quarters. Therefore he consecrates him with food from all quarters.

4. Again why he offers *Vājaprasavīya* — these are the very deities who have been consecrated by this same rite of consecration by which he is now going to be bathed. By this offering, they (deities) get pleased and approve of his consecration. So approved by them, he gets himself consecrated. He alone becomes eligible to be the king, whom other kings recognise for a kingdom; not the one who is not (so recognised). When he offers in the fire, he consecrates Agni. When he offers to these deities, he pleases those deities. Thus he gratifies those gods who control this *abhiṣeka.*

5. Here he offers these *Pārtha* oblations as well. Because the gods now desired, "Let us also be consecrated on this occasion with all the formalities thereof." They were here consecrated by all the formalities. Similarly, this Yajamāna gets consecrated by all the rites of consecration.

6. What are called *Pārthas* here are the same as the *Vājaprasavīyas* in the *Rājasūya*. By offering these *Pārtha* oblations, he gets consecrated by the *Rājasūya*. Out of the next fourteen oblations, the first seven are the

चतुर्दशोत्तराणि ततो यानि सप्तपूर्वाणि तानि वाजपेयस्य वाजप्रसवीयं[4] तद्यत्तानि जुहोति तद्वाजपेयेन सूयतेऽथ यानि सप्तौत्तराणि तान्यग्नेस्तद्यत्तानि जुहोति तदग्निसवेन सूयते॥६॥

स वै राजसूयस्य पूर्वाणि जुहोत्यथ वाजपेयस्य राजा वै राजसूयेनेष्ट्वा भवति सम्राड्वाजपेयेन राज्यमु वा अग्रेऽथ साम्राज्यं तस्माद्वाजपेयेनेष्ट्वा न राजसूयेन यजेत प्रत्यवरोहः स यथा सम्राट्सन् राजा स्यात्तादृक्तदग्नेरुत्तमानि जुहोति सर्वे हैते स वा यदग्निसवः सर्वꣳ हैतदग्निसवेन सुतो भवति राजा च सम्राट् च तस्मादग्नेरुत्तमानि जुहोति॥७॥

अथैनं कृष्णाजिनेभिषिञ्चति यज्ञो वै कृष्णाजिनं यज्ञ एवैनमेतदभिषिञ्चति लोमतश्छन्दाꣳसि वै लोमानि छन्दः स्वेवैनमेतदभिषिञ्चत्युत्तरतस्तस्योपरि बन्धुः प्राचीनग्रीवे तद्धि देवत्रा॥८॥

तꣳ हैके दक्षिणतोऽग्नेरभिषिञ्चन्ति दक्षिणतो वा अन्नस्योपचारस्तदेनमन्नस्यार्धादभिषिञ्चाम इति न तथा कुर्यादेषा वै दिक्पितॄणां क्षिप्रे हैतां दिशं प्रैति यं तथाभिषिञ्चति ॥९॥

आहवनीय उ हैकेऽभिषिञ्चन्ति स्वर्गो वै लोक आहवनीयस्तदेनꣳ स्वर्गे लोकेऽभिषिञ्चाम इति न तथा कुर्याद्देवो वाऽस्यैष आत्मा मानुषोऽयमनेन हास्य ते मर्त्येनात्मनैतं दैवमात्मानमनुप्रसजन्ति यं तथाभिषिञ्चन्ति॥१०॥

उत्तरत एवैनमभिषिञ्चेदेषा होभयेषां देवमनुष्याणां दिग्यदुदीची प्राची स्वायामेवैनमेतद्दिश्यायत्तं प्रतिष्ठितमभिषिञ्चति न वै स्व आयतने प्रतिष्ठितो रिष्यति॥११॥

४. प्रसव्यं My

Vājaprasavīya of the *Vājapeya* and by offering them, he gets consecrated by the *Vājapeya*. The last seven (out of the fourteen) belong to Agni and by offering them he gets consecrated by the *Agni-Sava* (consecration of Agni).

7. He first offers the seven *Vājaprasavīyas* of the *Rājasūya* and then those of the *Vājapeya*. Because, by *Rājasūya*, one becomes the king and by *Vājapeya*, the emperor. Kingship is secured first and then the status of the emperor. Therefore, one cannot perform *Rājasūya* after performing *Vājapeya*, because it would be a retrograde step for one to aspire for kingship after becoming emperor. The seven *Vājaprasavīyas* of Agni he offers last because the consecration of Agni is equal to all other consecrations. He who is consecrated by the *Agni-Savas* becomes everything, both king and emperor. Therefore he offers those of Agni-last.

8. He then anoints him on a black antelope skin. The black antelope skin is sacrifice. Thus he consecrates him by the sacrifice. He (anoints him) on the hairy side (of the skin); for, the hairs are the metres and thus he anoints him on the metres. He anoints him on the left side of the fire-altar; the significance of this will be told in due course. (He anoints him on the skin) with the neck part of it facing north; for, that is (the direction) of the gods.

9. Some anoint him on the right side of the fire-altar, saying that food is served from the right side and so they should anoint him from the same side as food. But this is not to be done so. Because the right side (south) is of the *Pitṛs* and he who is anointed on that side quickly joins the *Pitṛs*.

10. Some do the *abhiṣeka* on the *Āhavanīya* saying that *Āhavanīya* is the heavenly world and thus it is proper to anoint him in the heaven. It is not to be done so. That *Āhavanīya* is the divine self of the Yajamāna; and this Yajamāna's real self is his human body. By doing so, they mix up that divine body of his with this mortal body.

11. He should be anointed only at the left-side, because, that is the direction of both gods and men, which is in the north-east. Thereby they get him anointed while he is seated and settled in his own direction; for, one who is seated in his own area suffers no harm.

आसीनं भूतमभिषिञ्चेदास्त इव वै भूतस्तिष्ठन्तं बुभूषन्तं तिष्ठतीव वै बुभूषन्वस्ताजिने पुष्टिकाममभिषिञ्चेत्कृष्णाजिने ब्रह्मवर्चसकाममुभयोरुभयकामं तदुत्तरतः पुच्छस्योत्तरलोम प्राचीनग्रीवमुपस्तृणाति॥१२॥

आस्पृष्टं परिश्रितस्तद्यत्कृष्णाजिनमास्पृष्टं परिश्रितो भवति तथो हास्यैष दैव आत्मा कृष्णाजिनेऽभिषिक्तो भवत्यथ यदेनमन्वारब्धमग्निं तिष्ठन्तमभिषिञ्चति तथा हैतस्माद्दैवादभिषेकान्न व्यवच्छिद्यतेऽग्नौ हुत्वाथैनमभिषिञ्चति दैवो वा अस्यैष आत्मा मानुषोऽयं देवा उ वा अग्रेऽथ मनुष्यास्तस्मादग्नौ हुत्वाथैनं तस्यैव परिशिष्टेनाभिषिञ्चत्यत्र तꣳ स्रुवमनुप्रास्यति॥१३॥

अथैनं दक्षिणं बाहुमनु पर्यावृत्याभिषिञ्चति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याꣳ सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेः साम्राज्येनाभिषिञ्चामीति वाग्वै सरस्वती तस्या इदꣳ सर्वं यन्त्रꣳ सवितृप्रसूत एवैनमेतदनेन सर्वेण सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्ने साम्राज्येनाभिषिञ्चत्यत्र तं चमसमनुप्रास्यति यदत्र विलिप्तं तन्नेद्बहिर्धाग्नेरसदिति॥१४॥

तं वै मध्ये पार्थानामभिषिञ्चति संवत्सरो वै पार्थानि संवत्सरस्यैवैनमेतन्मध्यत आदधाति षट्पुरस्ताज्जुहोति षलुपरिष्टात् षड्वा ऋतव ऋतुभिरेवैनमेतत्सुषुवाणमुभयतः परिगृह्णाति बृहस्पतिः पूर्वेषामुत्तमो भवतीन्द्र उत्तरेषां प्रथमो ब्रह्म वै बृहस्पतिः क्षत्रमिन्द्रो ब्रह्मणा चैवैनमेतत्क्षत्रेण च सुषुवाणमुभयतः परिगृह्णाति॥१५॥ इति तृतीयं ब्राह्मणम्॥

॥ इति पञ्चमोऽध्यायः॥

12. One who is of status should be anointed while sitting; for, a man of status is seated as it were. One who is aspiring for status should be anointed while standing; for, the one who is aspiring is standing as it were. One who is desirous of prosperity should be anointed on the skin of a he goat and who is desirous of spiritual splendour, on a black antelope skin. One who desires both (should be anointed) on both. That skin, he spreads at the north side of the tail of the fire-altar with its hairy side above and its neck part towards the east.

13. (The skin) slightly touching the enclosing stones (of the altar), since the black antelope skin is just touching the enclosing stones, the divine body of his is anointed on the skin. Since he is consecrated while in contact with the erected altar, he is not separated from that divine consecration (of the Agni). He anoints him after making offering on the fire-altar, for, that altar is his divine body and this Yajamāna is his human form; thus the gods come first then the mortals. Therefore after making offering, he anoints him with the remains of that offering material. He then throws that *sruk* (into the fire).

14. He, after stationing himself near the right arm of the Yajamāna, anoints him (with the remains of the offering material) saying, "At the impulse of the divine Savitā, I anoint you, by the Asvins arms; by the hands of Pūṣā, by the speech of Sarasvatī; the supporter, by the sovereign power of Agni" — for, Sarasvatī is speech and all the support is hers. Impelled by Savitā, he thus anoints him with the support of Sarasvatī the speech, the supporter and by the sovereign power of Agni. Now he throws the *camasa* (cup) (into the fire) so that whatever offering material is sticking in it does not lie outside the fire.

15. He anoints him in the middle of the *Pārtha* offerings. The *Pārthas* are indeed the year and thus he places him in the middle of the year. Six (*Pārtha* offerings) he makes before (anointing) and six after; for, there are six seasons and thus he protects him by seasons (on either side). The one (addressed to) Bṛhaspati is the last of the first six and that one (addressed to) Indra is the first of the latter six. Bṛhaspati represents Brahman (priesthood) and Indra represents Kṣatra (nobility). Thus he protects the one who is consecrated by priesthood and political power on both sides. (Third Brāhmaṇa Ends.)

(Chapter Five Ends.)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

अथातो राष्ट्रभृतो जुहोति राजानो वै राष्ट्रभृतस्ते हि राष्ट्राणि बिभ्रत्येता ह देवताः सुता एतेन सवेन येनैतत्सोष्यमाणो भवति ता एवैतत्प्रीणाति ता अस्मा इष्टाः प्रीता एतꣳ सवमनुमन्यन्ते ताभिरनुमतः सूयते यस्मै वै राजानो राज्यमनुमन्यन्ते स राजा भवति न स यस्मै न तद्यद्राजानो राष्ट्राणि बिभ्रति राजान उ एते देवास्तस्मादेता राष्ट्रभृतः॥१॥

यद्वेवैता राष्ट्रभृतो जुहोति प्रजापतेर्विस्रस्तान्मिथुनान्युदक्रामन्गन्धर्वाप्सरसो भूत्वा तानि रथो भूत्वा पर्यगच्छत्तानि परिगत्यात्मन्नधत्तात्मन्नकुरुत तथैवैनान्ययमेतत्परिगत्यात्मन्धत्त आत्मन्कुरुते॥२॥

स यः स प्रजापतिर्व्यस्रꣳसतायमेव स योऽयमग्निश्चीयतेऽथ यान्यस्मात्तानि मिथुनान्युद-क्रामन्नेतास्ता देवता याभ्य एतज्जुहोति गन्धर्वाप्सरोभ्यो जुहोति गन्धर्वाप्सरसो हि भूत्वोदक्रामन्नथो गन्धेन च वै रूपेण च गन्धर्वाप्सरसश्चरन्ति तस्माद्यः कश्च मिथुनमुपप्रैति गन्धं चैव स रूपं च कामयते॥३॥

मिथुनानि जुहोति मिथुनाद्वा अधि प्रजातिर्यो वै प्रजायते स राष्ट्रं भवत्यराष्ट्रं वै स भवति यो न प्रजायते तद्यन्मिथुनानि राष्ट्रं बिभ्रति मिथुना उ एते देवास्तस्मादेता राष्ट्रभृत आज्येन द्वादशगृहीतेन ता उ द्वादशैवाहुतयो भवन्ति तस्योक्तो बन्धुः॥४॥

पुꣳसे पूर्वस्मै जुहोत्यथ स्त्रीभ्यः पुमाꣳसं तद्वीर्येणात्यादधात्येकस्मा इव पुꣳसे जुहोति बह्वीभ्य

Chapter Six

BRĀHMAṆA I

1. He then offers the *Rāṣṭrabhṛt* offerings (those that sustain the state). The kings are indeed the sustainer of the states; because it is they who sustain the nations. These deities have been consecrated by this same *abhiṣeka* ceremony by which the Yajamāna is consecrated. He is thereby pleasing those deities. So pleased by (*Rāṣṭrabhṛt*) offering, they approve of his consecration and so approved by them, he is consecrated. For, he whom (other) kings agree to assume sovereignty, becomes a king; not the one in whose case they do not agree. In as much as the kings sustain the states, and these deities are kings, those *Rāṣṭrabhṛt* offerings are made.

2. Now why they offer *Rāṣṭrabhṛt* offerings — when Prajāpati was disjointed, couples came out in the form of Gandharvas and Apsarās. He assumed the form of a chariot and rounded them up. Having rounded them up, he absorbed them unto himself and made them his own. Similarly this Yajamāna, rounding them up, takes them into himself and owns them.

3. That Prajāpati who got disjointed is the same as this *Agni*-altar, which is being built up here. Those couples who went out of him are these very same deities to whom he now makes offerings. He offers to Gandharvas and Apsarās, since they then came out in the forms of Gandharvas and Apsarās. That is why, the Gandharvas and Apsarās go about with fragrance and beauty. That is why, when one approaches his mate, he likes to have sweet scent and beautiful form.

4. He offers pairs of oblations, for, birth is caused by pairs. He who procreates issues alone sustains the state and not the one who does not procreate. Since couples sustain the state and since these deities are in pairs, these oblations are called *Rāṣṭrabhṛtas* (sustainers of state). He makes these offerings with *ghee* taken twelve spoon-fulls and there are only twelve offerings. The reason for this has been explained.

5. First he makes the offering to the male (in the couple) and then to the female and thus bestows more prowess in the male. He makes the of-

इव स्त्रीभ्यस्तस्मादप्येकस्य पुꣳसो बह्व्यो जाया भवन्त्युभाभ्यां वषट्कारेण च स्वाहाकारेण च पुꣳसे जुहोति स्वाहाकारेणैव स्त्रीभ्यः पुमाꣳसमेव तद्वीर्येणात्यादधाति॥५॥

ऋताषाडृतधामेति सत्यसाट् सत्यधामेत्येतदग्निर्गन्धर्वस्तस्यौषधयोऽप्सरस इत्यग्निर्ह गन्धर्व ओषधिभिरप्सरोभिर्मिथुनेन सहोच्चक्राम मुदो नामेत्योषधयो वै मुद ओषधिभिर्हीदꣳ सर्वं मोदते स न इदं ब्रह्म क्षत्रं पात्विति सन इदं ब्रह्म क्षत्रं गोपायत्वित्येतत्तस्मै[१] स्वाहावाट् ताभ्यः स्वाहेति तस्योक्तो बन्धुः॥६॥

सꣳहित इत्यसौ वा आदित्यः सꣳहित एष ह्यहोरात्रे संदधाति विश्वसामेत्येष ह्येव सर्वꣳ साम सूर्यो गन्धर्वस्तस्य मरीचयोऽप्सरस इति सूर्यो ह गन्धर्वो मरीचिभिरप्सरोभिर्मिथुनेन सहोच्चक्रामायुवो नामेत्यायुवाना इव हि मरीचयः प्लवन्ते स न इदं ब्रह्म क्षत्रं पात्विति तस्योक्तो बन्धुः॥७॥

सुषुम्ण इति सुयज्ञिय इत्येतत्सूर्यरश्मिरिति सूर्यस्येव हि चन्द्रमसो रश्मयश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरस इति चन्द्रमा ह गन्धर्वो नक्षत्रैरप्सरोभिर्मिथुनेन सहोच्चक्राम भेकुरयो नामेति भाकुरयो ह नामैतेꣳभाꣳ हि नक्षत्राणि कुर्वन्ति स न इदं ब्रह्म क्षत्रं पात्विति तस्योक्तो बन्धुः॥८॥

इषिर इति क्षिप्र इत्येतद्विश्वव्यचा इत्येष हीदꣳ सर्वं व्यचः करोति वातो गन्धर्वः। तस्यापो अप्सरस इति वातो ह गन्धर्वोऽद्भिरप्सरोभिर्मिथुनेन सहोच्चक्रामोर्जो नामेत्यापो वा ऊर्जोऽद्भ्यो ह्यूर्गजायते स न इदं ब्रह्म क्षत्रं पात्विति तस्योक्तो बन्धुः॥९॥

भुज्युः सुपर्ण इति यज्ञो वै भुज्युर्यज्ञो हि सर्वाणि भूतानि भुनक्ति यज्ञो गन्धर्वः। तस्य दक्षिणा अप्सरस इति यज्ञो ह गन्धर्वो दक्षिणाभिरप्सरोभिर्मिथुनेन सहोच्चक्राम स्तावा नामेति दक्षिणा

१. सन to गोपायत्वेतत् missing in MD, H and P1

fering to a single male and to many females. That is why, a single man has many wives. To the male deity, he makes the offerings both with *vaṣaṭkāra* and *svāhākāra,* where as for the female deities, only with *svāhākāra.* Thereby he confers greater prowess in the males.

6. He offers saying, "The upholder of eternal law, the one who abides by eternal law" — meaning "the one who upholds truth and one who abides by truth." "Agni is the Gandharva and plants are his Apsarās" — for, as a Gandharva, Agni did go for mating with the plants as Apsarās; "Joys, by name" — for the plants are joys, since it is in the plants that everything he enjoys. "May he protect this our Brahman (priesthood) and Kṣatra (nobility); to him (male, Agni) *Svāhā; Vāṭ;* to them (females, plants) *Svāhā*." The meaning of this has been explained.

7. "To the *saṁhita* (closely linked)" — yonder sun is indeed the *saṁhita,* for, he links together the days and nights. "All wealth" — for, that sun is indeed all kinds of wealth. "Sūrya is the Gandharva and his rays are the Apsarās" — for, the sun as a Gandharva did go for mating with the rays as Apsarās. "Ayur by name" for the rays move together and float as it were. "May he protect this Brahman (priesthood) and Kṣatra (nobility)." The meaning of this has been explained.

8. "The most blessed" meaning "most worshipable" (moon); "Sun-rayed" –for, the moon's rays are like those of the sun. "Moon is the Gandharva and the stars (*nakṣatras*) are his Apsarās" — for, the moon as a Gandharva did go for mating with the stars as Apsarās. "Bhekuras by name" — meaning light-giving, for, the stars indeed give light. "May he protect this Brahman and the Kṣatra" — the meaning of this has been explained.

9. "The vigilant" — meaning "the swift." "All pervading" — for, the Vāyu indeed pervades all this. "Vāta is the Gandharva; his Apsarās are the waters" — for, wind as Gandharva did go for mating with waters, the Apsarās. "Ūrja by name" — for, waters are of course, called *urjāḥ;* for, food is produced from the waters. "May he protect this Brahman and this Kṣatra." The meaning of this has been told.

10. "The benefactor and one of good wings" — for, the sacrifice is indeed the benefactor, for, the sacrifice benefits all beings. "Yajña, the sacri-

वै स्तावा दक्षिणाभिर्हि यज्ञस्तूयतेऽथो यो वै कश्च दक्षिणां ददाति[२] स्तूयत एव स स न इदं ब्रह्म क्षत्रं पात्विति तस्योक्तो बन्धुः॥१०॥

प्रजापतिर्विश्वकर्मेति प्रजापतिर्वै विश्वकर्मा स हीदꣳ सर्वमकरोन्मनो गन्धर्वः। तस्य ऋक्सामान्यप्सरस इति मनो ह गन्धर्व ऋक्सामैरप्सरोभिर्मिथुनेन सहोच्चक्रामेष्टयो नामेत्यृक्सामानि वा एष्टय ऋक्सामैर्ह्याशासत इति तोऽस्त्वित्थं नोऽस्त्विति स न इदं ब्रह्म क्षत्रं पात्विति तस्योक्तो बन्धुः॥११॥

अथ रथशीर्षे जुहोत्येष वै स सव एतद्वै तत्सूयते यमस्मै तमेता देवता सवमनुमन्यन्ते याभिरनुमतः सूयते यस्मै वै राजानो राज्यमनुमन्यन्ते स राजा भवति न स यस्मै नाज्येन पञ्चगृहीतेन ता उ पञ्चैवाहुतयो हुता भवन्ति तस्योक्तो बन्धुः शीर्षतः शीर्षतो वा अभिषिच्यमानोऽभिषिच्यत उपरि धार्यमाण उपरि हि स यमेतदभिषिञ्चति समानेन मन्त्रेण समानो हि स यमेतदभिषिञ्चति सर्वतः[३] परिहारꣳ सर्वतो हि स यमेतदभिषिञ्चति॥१२॥

यद्वेव रथशीर्षे जुहोत्यसौ वा आदित्य एष रथ एतद्वै तद्रूपं कृत्वा प्रजापतिरेतानि मिथुनानि परिगत्यात्मन्नधत्तात्मन्नकुरुत तथैवैनान्ययमेतत्परिगत्यात्मन्धत्त आत्मन्कुरुत उपरि धार्यमाण उपरि हि स य एतानि मिथुनानि परिगत्यात्मन्नधत्तात्मन्नकुरुत समानेन मन्त्रेण समानो हि स य एतानि मिथुनानि परिगत्यात्मन्नधत्ताऽऽत्मन्नकुरुत सर्वतः परिहारꣳ सर्वतो हि स य एतानि मिथुनानि परिगत्यात्मन्नधत्तात्मन्नकुरुत॥१३॥

स नो भुवनस्य पते प्रजापत इति भुवनस्य ह्येष पतिः प्रजापतिर्यस्य त उपरि गृहा यस्य

२. दधाति TE
३. सर्वतैवैनमाभिचिञ्चाति found extra in TE given within brackets

fice is the Gandharva and *dakṣiṇā*, his Apsarās" — for, the sacrifice as a Gandharva did go for mating with the *dakṣiṇā*, the Apsarās. "*Stava* by name" — for, the Dakṣiṇās are of course, the praises and whosoever gives Dakṣiṇā is praised. "May he protect this Brahman and this Kṣatra" — the meaning of this has been explained.

11. "The lord of the beings, the Viśvakarmā" — Prajāpati the lord of beings is indeed the Viśvakarmā (maker of everything) for, he has made all this. "*Manas* is the Gandharva, the *Ṛks* and *Sāmans* are his Apsarās" — for, the mind as a Gandharva did go for mating with *Ṛks* and *Sāmans* are of course the wishes, for it is with the *Ṛks* and *Sāman* tunes that people pray for their desired objects like, "This be for us; thus let it be for us." "May he protect this Brahman and this Kṣatra." Its meaning has been told.

12. He then makes an offering on the top of the chariot. This is that actual *abhiṣeka*, which this Yajamāna is permitted to perform by those deities whose approval is there for his consecration. Because only he whom the (other) kings agree to own sovereignty becomes king and not he for whom they do not approve. He offers with ghee taken five spoon-fulls and this is offered as five oblations.The significance of this has been explained. The *abhiṣeka* is done on the head (top of the chariot) because, whoever is anointed, is done so from the head downwards. It is anointed while being held above, for, one who is anointed is above (others). He anoints with the same *mantra* each time, because the one who is anointed is one and the same person. (Anointing is made) by taking round the chariot's top, so that it is done in every direction. Thus he is anointed on all sides.

13. Why he offers on the top of the chariot — because this chariot is yonder sun. It is by assuming that form (of a chariot) Prajāpati enclosed all those couples (of deities) and absorbed them in him. Similarly, this Yajamāna, encloses all those and takes them into him and owns them. The top of the chariot is held above the fire, because he who was enclosing these and taking them into himself and owned them was above (those deities). He uses the same *mantra* because one and the same is he who encloses them, absorbs them and owns them unto himself.

14. "O lord of the universe, lord of the creatures" — for, this Agni is indeed the lord of the world and the lord of the beings. "You whose homes

वेहेत्युपरि च ह्येतस्य गृहा इह चास्मै ब्रह्मणेऽस्मै क्षत्रायेत्ययं वा अग्निर्ब्रह्म च क्षत्रं च महि शर्म यच्छ स्वाहेति महच्छर्म यच्छ स्वाहेत्येतत्॥१४॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथ वातहोमाञ्जुहोतीमे वै लोका एषोऽग्निर्वायुर्वातहोमा एषु तल्लोकेषु वायुं दधाति तस्मादयमेषु[1] लोकेषु वायुः॥१॥

बाह्येनाग्निमाहरत्यास्तो वा अस्य स वायुर्य एषु लोकेष्वथ य इमाँल्लोकान्परेण वायुस्तमस्मिन्नेत-द्दधाति बहिर्वेदेरियं वै वेदिरास्तो वा अस्य स वायुर्योऽस्यामथ य इमां परेण वायुस्तमस्मिन्नेतद्दधात्यञ्जलिना न ह्येतस्येतीवाभिपत्तिरस्ति स्वाहाकारेण जुहोति ह्यधोऽधो धुरमसौ वा आदित्य एष रथोऽर्वाचीनं तदादित्याद्वायुं दधाति तस्मादेषोऽर्वाचीनमेवातः पवते॥२॥

समुद्रोऽसि नभस्वानित्यसौ वै लोकः समुद्रो नभस्वानार्द्रदानुरित्येष ह्यार्द्रं दधाति तद्योऽमुष्मिँल्लोके वायुस्तमस्मिन्नेतद्दधाति शंभूर्मयोभूरभि मा वाहि स्वाहेति शिवः स्योनोऽभि मा वाहीत्येतत्॥३॥

मारुतोऽसि मरुतां गण इत्यन्तरिक्षलोको वै मारुतो मरुतां गणस्तद्योऽन्तरिक्षलोके वायुस्तस्मिन्नेतद्दधाति शंभूर्मयोभूरभि मा वाहि स्वाहेति शिवः स्योनोऽभि मा वाहीत्येतत्॥४॥

अवस्यूरसि दुवस्वानित्ययं वै लोकोऽवस्यूर्दुवस्वाꣳस्तद्योऽस्मिंल्लोके वायुस्तमस्मिन्नेतद्दधाति शंभूर्मयोभूरभि मा वाहि स्वाहेति शिवः स्योनोऽभि मा वाहीत्येतत्॥५॥

त्रिभिर्जुहोति त्रय इमे लोका अथो त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तैव तदेषु लोकेषु वायुं दधाति॥६॥

१. तस्मादिम एषु TE

are above and here (below)" — for, his dwellings are both above and here below. "To this Brahman and this Kṣatra of ours" — for, this Agni is indeed the priesthood and royal power. "You ensure great protection — *svāhā*" meaning "provide powerful protection — *svāhā* ." (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. He then offers the *Vāta homas.* This *Agni*-altar is these worlds and *Vāta homas* means Vāyu. So he puts wind in these worlds and hence there is wind in these worlds.

2. From outside the *vedī,* he brings *Vāta* (air). That wind which is in these worlds is already there in the altar and so he brings the air which is outside these worlds. He brings it by his two palms held together, for, it is only this way, it (wind) can be fetched. He offers it with a *svāhākāra,* for, he offers it just beneath the pole of the chariot. This chariot is yonder sun and thus he places the wind on this side of the sun. Hence wind blows on this side of the sun.

3. He says, "You are the windy ocean" — for, the windy ocean is no doubt, the yonder world (the sky). "You are the one who gives moisture" – for, it is he (the wind) that gives moisture. So, that wind which is in the yonder world, that he puts into it. "Blow kindly and in plenty upon me - *svāhā*" — which means "blow gently and in plenty."

4. "You are the Māruta, the troupe of Maruts" — the Māruta and the troupe of Maruts is indeed the aerial region. Thereby he places that wind into it which is in the aerial region. "Blow kindly and in plenty upon me - *svāhā*" — which means "blow gently and in plenty."

5. "You are the worshipable one and affording protection" — this terrestrial world is the worshipable one and one that affords protection. Thereby he puts into it that wind which is in this world. "Blow kindly and in plenty upon me - *svāhā*" which means "blow gently and in plenty."

6. He makes offerings with three *mantras,* for, these worlds are three; and Agni is threefold. As great as Agni is, as great as is his size, with so much he thus puts air into these worlds.

यद्वेव वातहोमाञ्जुहोत्येतमेवैतद्रथं युनक्त्येतद्वै देवा एतꣳ रथꣳ सर्वेभ्यः कामेभ्योऽयुञ्जत युक्तेन समश्नवामहा इति तेन युक्तेन सर्वान्कामान्त्समाश्नुवत तथैवैतद्यजमान एतꣳ रथꣳ सर्वेभ्यः कामेभ्यो युङ्क्ते युक्तेन समश्नवा इति तेन युक्तेन सर्वान्कामान्त्समश्नुते॥७॥

वातहोमैर्युनक्ति प्राणा वै वातहोमाः प्राणैरेवैनमेतद्युनक्ति त्रिभिर्युनक्ति त्रयो वै प्राणाः प्राण उदानो व्यानस्तैरेवैनमेतद्युनक्ति हस्ताभ्याꣳ हस्ताभ्याꣳ हि योग्यं युञ्जन्त्यधोऽधो[२] धुरमधोऽधो हि धुरं योग्यं युञ्जन्ति विपरिक्रामं विपरिक्रामꣳ हि योग्यं युञ्जन्ति॥८॥

स दक्षिणायुग्यमेवाग्रे युनक्त्यथ सव्यायुग्यमथ दक्षिणाप्रष्टिमेवं देवत्रेतरथा मानुषे तं नाभि-युञ्ज्यान्नेद्युक्तमभियुनजानीति वाहनं तु दद्याद्युक्तेन भुनजा इति तमुपर्येव हरन्त्याध्वर्योराव-सथादुपरि ह्येष तमध्वर्यवे दधाति स हि तेन करोति तं तु दक्षिणानां कालेऽनुदिशेत॥९॥

अथ रुङ्मतीर्जुहोत्यत्रैष[३] सर्वोऽग्निः सꣳस्कृत स एषोऽत्र रुचमैच्छत्तस्मिन्देवा एताभी रुङ्मतीभी[४] रुचमदधुस्तथैवास्मिन्नयमेतद्दधाति॥१०॥

यद्वेव रुङ्मतीर्जुहोति[५] प्रजापतेर्विस्रस्ताद्रुगुदक्रामत्तं यत्र देवाः समस्कुर्वꣳ स्तदस्मिन्नेताभी रुङ्मतीभी[६] रुचमदधुस्तथैवास्मिन्नयमेतद्दाधति॥११॥

२.अधोऽधो धुरमधोऽधो हि धुरं योग्यं युञ्जन्ति हस्ताभ्यां हस्ताभ्यां हि योग्यं युञ्जति MD and V2 have this mutually intercharged sequence

३. रुग्मतीः TE

४. रुग्मयीभिः TE

५. रुग्मती TE

६. रुग्मयी TE

7. As to why he makes the *Vāta homas* is — thereby he yokes that chariot of his. It was by them that the gods yoked that chariot for obtaining of all their desires, thinking "let us achieve all our desired objects by yoking it." Similarly, this Yajamāna yokes that chariot for obtaining all his desires, thinking "with it yoked, let me obtain." By yoking it, he achieves all his desired objects.

8. He yokes it by means of the *Vāta homas*. The *Vāta homas* are indeed *prāṇas* and it is with the *prāṇas* he yokes it. He yokes with three oblations, because there are of course, three *prāṇas,* namely *prāṇa, udāna* and *vyāna* and with them he yokes. He offers with his hands, for, it is with the hands, the horses are yoked (to a chariot). Below the pole (of the chariot) he offers, because the horse is yoked below the shaft. Moving round he offers, because the yoking (of the horse) is done by going round (the pole).

9. He first yokes the right-side main horse (offers the first *Vāta homa* on the right side), then the left-side main horse (offers the second *Vāta homa* on the left side) and then the right-side horse (the third *Vāta homa* on the right side). This is the order in the case of the divine beings. The human practice is the other way. Let him not yoke that chariot again (with actual horses). By doing so he will be yoking the chariot already yoked (since the *Vāta homas* themselves are the horses). Let him give away the chariot thinking "I will have the benefit of the yoking (since it is yoked)." They take it as far as the Adhvaryu's residence holding it high, because above is that (Agni). He entrusts it to the Adhvaryu, for, it is he who handles it. Let him not give it away to him. At the time he distributes *dakṣiṇā*; he gives it away.

10. Then he offers the *Ruṅmati* oblations. Here the whole *Agni*-altar was fashioned. He now desired to be shining (*ruc*) and the gods, by means of these shining oblations endowed him with brilliance. In the same way, this Yajamāna now bestows brilliance to him.

11. Why he offers the *Ruṅmati* oblations — from out of Prajāpati who got disjointed, brilliance came out. When the gods restored him, they by means of these *Ruṅmati* offerings restored his brilliance. In the like manner, this Yajamāna endows brilliance unto him.

यास्ते अग्ने सूर्ये रुचो या वो देवाः सूर्ये रुचो रुचं नो देहि ब्राह्मणेष्विति रुचꣳ रुचमित्यमृतत्वं वै रुगमृतत्वमेवास्मिन्नेतद्दधाति तिस्त्र आहुतीर्जुहोति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्मिन्नेतद्रुचं दधाति ॥१२॥

अथ वारुणीं जुहोत्यत्रैष सर्वोऽग्निः सꣳस्कृतः स एषोऽत्र वरुणो देवता तस्मा एतद्धविर्जुहोति तदेनꣳ हविषा देवतां करोति यस्यै वै देवतायै हविर्गृह्यते सा देवता न सा यस्यै न गृह्यते वारुण्यर्चा स्वेनैवैनमेतदात्मना स्वया देवतया प्रीणाति ॥१३॥

यद्वेव वारुणीं जुहोति प्रजापतेर्विस्त्रस्ताद्वीर्यमुदक्रामत्तं यत्र देवा समस्कुर्वꣳस्तदस्मिन्नेतया वीर्यमदधुस्तथैवास्मिन्नयमेतद्दधाति वारुण्यर्चा क्षत्रं वै वरुणो वीर्यं वै क्षत्रं वीर्येणैवास्मिन्नेतद्वीर्यं दधाति॥१४॥

तत्त्वा यामि ब्रह्मणा वन्दमान इति तत्त्वा याचे ब्रह्मणा वन्दमान इत्येतत्तदाशास्ते यजमानो हविर्भिरिति तदयमाशास्ते यजमानो हविर्भिरित्येतदुहेलमानो वरुणेह बोधीत्यक्रुध्यन्नो वरुणेह बोधीत्येतदुरुशꣳस मा न आयुः प्रमोषीरित्यात्मनः परिदां वदते॥१५॥

अथार्काश्वमेधयोः सन्ततीर्जुहोत्ययं वा अग्निरर्कोऽसावादित्योऽश्वमेधस्तौ सृष्टौ नानैवास्तां तौ देवा एताभिराहुतिभिः समतन्वन्त्समदधुस्तथैवैनावयमेतदेताभिराहुतिभिः सन्तनोति संदधाति॥१६॥

स्वर्ण घर्मः स्वाहेत्यसौ वा आदित्यो घर्मोऽमुं तदादित्यमस्मिन्नग्नौ घर्मस्तदमुमादित्यमस्मिन्नग्नौ प्रतिष्ठापयति॥१७॥

12. "O Agni, what brilliance of yours is in the sun." "O gods, what brilliance of yours is -- are in the sun — give that brilliance in our Brahmans (priesthood)." In this *mantra* thus he repeats the word "*rucam*" each time. Brilliance is immortality and thereby he bestows immortality unto him. He makes three offerings, for, Agni is threefold. As great as Agni is, as great as is his size, that much brilliance he bestows unto him.

13. He then makes the offering to Varuṇa. The whole Agni that has been fashioned now is the deity Varuṇa. So he makes this offering of *havis*. With this oblation he makes him (Agni) a deity. That for which *havis* is prepared, that alone is a deity and not the one for whom it is not prepared. He offers it with *Ṛk* addressed to Varuṇa. Thus he gratifies him (Agni) by his own self and by his own deity.

14. As to why he offers the offering to Varuṇa — from Prajāpati who was disjointed, the strength came out. When the gods replenished him, they put back that strength into him by means of this Vāruṇa offering. Similarly, this Yajamāna puts that strength into this (Agni). He offers with a *Ṛk* addressed to Varuṇa; for, Varuṇa is Kṣatra (nobility) and strength means Kṣatra. Thus he bestows strength by means of strength.

15. He says, "I appeal to you, worshipping you with Vedic prayer" meaning, "I beseech you by praying with this Vedic prayer." "This Yajamāna appeals to you with offering of *havis*", meaning "this Yajamāna is requesting you with offerings." "O Varuṇa listen here, without getting annoyed." Meaning — "without getting angry, listen to this our request." "O ruler of vast (territory), do not take our life from us" — thus he announces his surrender.

16. He then offers the oblations called *Santatīs* of Arka and *Aśvamedha* (those that join together the fire and the *Aśvamedha*). This *Agni*-altar is indeed the light and *Aśvamedha* is of course, yonder sun. When produced, they were separate. The gods knit the two together by these offerings and united them. In the same manner, this Yajamāna knits those two together with these offerings and unites them.

17. "Heaven-like heat, *svāhā*" — the heat or *gharma* is yonder sun; thus he establishes yonder sun in the *Agni*-altar.

स्वर्णार्कः स्वाहेत्ययमग्निरर्कस्तदिममग्निममुष्मिन्नादितये[७] प्रतिष्ठापयति॥१८॥

स्वर्णशुक्रः स्वाहेत्यसौ वा आदित्यः शुक्रस्तं पुनरमुत्र दधाति॥१९॥

स्वर्णज्योतिः स्वाहेत्ययमग्निर्ज्योतिस्तं पुनरिह दधाति॥२०॥

स्वर्णसूर्यः स्वाहेत्यसौ वा आदित्यः सूर्यस्तदमुमादित्यमस्य[८] सर्वस्योत्तमं दधाति तस्मादेषोऽस्य सर्वस्योत्तमः पञ्चैता आहुतीर्जुहोति पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनावेतत्संतनोति संदधाति यद्वेवाह स्वर्णघर्मः स्वाहा स्वर्णार्कः स्वाहेत्यस्यैवैतान्यग्नेर्नामानि तान्येतत्प्रीणाति तानि हविषा देवतां करोति यस्यै वै देवतायै हविर्गृह्यते सा देवता न सा यस्यै न गृह्यतेऽथो एतानेवैतदग्नीनस्मिन्नग्नौ नामग्राहं दधाति पञ्चैता आहुतीर्जुहोति पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥२१॥

अथात आहुतीनामेवावपनस्य यां कां च ब्राह्मणवतीमाहुतिं विद्यात्तामेतस्मिन् काले जुहुयात्कामेभ्यो वा एतꣳ रथं युङ्क्ते तद्यां कां चात्राहुतिं जुहोत्यासां ताꣳ सतीं जुहोति॥२२॥

तदाहुर्न जुहुयान्नेदतिरेचयानीति स वै जुहुयादेव कामेभ्यो वा एता आहुतयो हूयन्ते न वै कामानामतिरिक्तमस्ति॥२३॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

अथ प्रत्येत्य धिष्ण्यानां काले धिष्ण्यान्निवपत्यग्नय एते यद्धिष्ण्या अग्नीनेवैतच्चिनोति ता एता विशः क्षत्रमयमग्निश्चितः क्षत्रं च तद्विशं च करोत्ययमुं पूर्वं चिनोत्यथेमान् क्षत्रं तत्कृत्वा

७. अर्क इमं तदग्निं My
८. सूर्य अमुं तदादित्यं My

18. "Heaven-like light, *svāhā*" — the light is indeed this *Agni*-altar and thus he establishes this light in yonder sun.

19. "Heaven-like brilliance, *svāhā*" — brilliance, no doubt is yonder sun. He thus places him on the *Agni*-altar.

20. "Heaven-like glow, *svāhā*" — glow is indeed this Agni and thus he places him here.

21. "Heaven-like Sūrya, *svāhā*" — Sūrya is doubtless, yonder sun. He thus establishes yonder sun, as the ultimate, because he is the highest of all. Thus he offers these five oblations; for, *Agni*-altar is of five layers, the year consists of five seasons and the year is *Agni*-altar. As great as Agni is, as great as is his size, with so much he thus knits together (the sun and *Aśvamedha*) and unites them. When he said, "Heaven-like heat" and "Heaven-like light", he refers to the names of this *Agni*-altar. They please him and they are made into deities by the *havis*. That for which the *havis* is prepared that alone is the deity and not the one for which it is not prepared. Thus he establishes these Agni-deities themselves into this fire - altar by calling them by their names. Why he offers five of these oblations is because the *Agni*-altar is of five layers. The year is of five seasons and year is *Agni*-altar. As great as Agni is, as great as is his size, by so much food, he thus pleases him.

22. Now about the insertion (positioning) of the (other) offerings. If he knows of any oblations suggested by (indicated by) a Brāhmaṇa text, that he can offer at this time. For, he yokes this chariot for obtaining his wishes and whatever oblation he now offers, it is (as good as) a fulfilled wish.

23. Some say, these (other) oblations should not be offered, since they will be in excess. Let him offer them. Because it is for (fulfilment of) special desires, these oblations are offered and there is no question of excess in the case of desires. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. After having returned (to the *Sadas*) he puts up the *Dhiṣṇyā* hearths in time. These *Dhiṣṇyās* are fires and thus he builds up fire-altars. They are

विशं करोत्येक एष भवत्येकस्थं तत्क्षत्रमेकस्थाꣳ श्रियं करोति बहव इतरे विशि तद्भूमानं दधाति पञ्चचितिक एष भवत्येकचितिका इतरे क्षत्रं तद्वीर्येणात्यादधाति क्षत्रं विशो वीर्यवत्तरं करोत्यूर्ध्वमेतं चिनोति क्षत्रं तदूर्ध्वं चितिभिश्चिनोति तिरश्च इतरान् क्षत्रायैवैतद्विशम-धस्तादुपनिषादिनीं करोत्युभाभ्यां यजुष्मत्या च लोकंपृणया चैतं चिनोती माँल्लोकंपृणयैव चिनोति क्षत्रं वै लोकंपृणा क्षत्रं तद्विश्यत्तारं दधाति॥१॥

उभयाꣳश्चिनोत्यध्वरस्य चाग्नेश्चाध्वरस्य पूर्वानथाग्नेस्तस्योक्तो बन्धुर्य-यमेवाध्वरधिष्ण्यं निवपति तं - तं चिनोत्याग्नीध्रीयं प्रथमं चिनोति तꣳ हि प्रथमं निवपति दक्षिणत उदयङ्ङासीनस्तस्योक्तो बन्धुः॥२॥

तस्मिन्नष्टाविष्टका उपदधात्यष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावन्तमेवैनमे-तच्चिनोति तासामश्मा पृश्निर्नवमो नव वै प्राणाः सप्त शीर्षन्नवाञ्चौ द्वौ तानेवास्मिन्नेतद्दधाति यश्चितेऽग्निर्निधीयते स दशमो दश वै प्राणा मध्यमाग्नीध्रं मध्यतस्तत्प्राणान्दधाति मध्ये ह वा एतत्प्राणाः सन्त इतिं चेति चात्मानमनु व्युच्चरन्ति॥३॥

एकविꣳशतिꣳ होत्रीय उपदधात्येकविꣳशतिर्वेव परिश्रितस्तस्योक्तो बन्धुरेकादश ब्राह्मणाच्छꣳस्य एकादशाक्षरा वै त्रिष्टुप् त्रैष्टुभ इन्द्र ऐन्द्रो ब्राह्मणाच्छꣳस्यष्टावष्टावितरेषु तस्योक्तो बन्धुः॥४॥

like the Viś (followers) to the main *Agni*-altar which is like the Kṣatra (the royal head). Thus he sets up the Kṣatra and the Viś. He first builds up him (Kṣatra, the *Agni*-altar) and then these Viś (*Dhiṣṇyās,* the followers). That (*Agni*-altar) is only one; thus he makes the royal authority abide in one person. The others (*Dhiṣṇyās*) are numerous; thus there are many subjects. That (*Agni*-altar) is made of five layers and the others are single layered. Thus he endows pre-eminence in Kṣatra and makes the chief-tain more powerful than the subjects. He builds that (*Agni*-altar) upwards by layers and the others he constructs sideways. Thus he makes the subjects subservient to the Kṣatra by being under (him). The *Agni*-altar he builds up with bricks having specific *Yajus* formulas; whereas, these (*Dhiṣṇyās*) he constructs only with *lokaṁpṛṇās. Lokaṁpṛṇā* is Kṣatra and that he places as eater, among the subjects.

2. Both (types of) *Dhiṣṇyās* he builds up, those of the *Soma* sacrifice and of the *Agni*-altar. First those of the Adhvara and then those of the *Agni*-altar. Its purport has been explained. Whatever *Soma-Dhiṣṇyās* he puts up (at the *Soma* sacrifice) that he builds up. First he builds up the Āgnidhrīya hearth. He builds it sitting on the right side facing north. Its significance has been told.

3. He places eight bricks in it, for, the Gāyatrī is eight-syllabled; and *Agni*-altar belongs to Gāyatrī. As great as Agni is, as great as is his size, so great he thus builds it up. The Pṛśni (the stone with spots) is the ninth of them, for the *prāṇas* are nine in number; seven in the head and two downward. Those (*prāṇas*) he puts here. The fire that he places on the built *Dhiṣṇyā* is the tenth; for, there are indeed ten *prāṇas* and the Āgnīdhra is in the middle (between the Gārhapatya and Āhavanīya). Thus he places the *prāṇas* in the middle. The *prāṇas* being in the middle of the body, they move this way and that way in the body.

4. Twenty-one bricks he uses for the Hotrīya hearth and there are twenty-one *pariśrits* (enclosing stones). Its significance has been said. He places eleven bricks for the hearth of Brāhmaṇācchaṁsin. For, the Triṣṭubh metre has eleven syllables and Indra belongs to Triṣṭubh and Brāhmaṇācchaṁsin belongs to Indra. In others, he places eight- eight bricks and its significance has been told.

षण्मार्जालीये षड्वा ऋतवः पितरस्त्ँ हैतमृतवः पितरो दक्षिणतः पर्यूहिरे स एषामेष दक्षिणतः स वा इतीममुपदधातीतीमानित्यमुं विशमेवैतत्क्षत्रमभि संमुखां करोति॥५॥

अथैनान्परिश्रिद्भिः परिश्रयत्यापो वै परिश्रितोऽद्भिरेवैनाँस्तत्परितनोति स वै पर्येव निदधाति क्षत्रँ हैता अपां याः खातेन यन्त्यथ हैता विशो यानीमानि वृथोदकानि स यदमुं खातेन परिश्रयति क्षत्रे तत्क्षत्रं दधाति क्षत्रं क्षत्रेण परिश्रयत्यथ यदिमान्पर्येव निदधाति विशि तद्विशं दधाति विशा विशं परिश्रयति तेषां वै यावत्य एव यजुष्मत्यस्तावत्यः परिश्रितः क्षत्रायैव तद्विशं कृतानुकरामनुवर्त्मानं करोति॥६॥

अथैषु पुरीषं निवपति तस्योक्तो बन्धुस्तूष्णीमनिरुक्ता हि विलथाग्नीषोमीयस्य पशुपुरोलाशमनु दिशामवेष्टिं निर्वपति दिश एषोऽग्निस्ताभ्य एतानि हवीँषि निर्वपति तदेना हविषा देवतां करोति यस्यै वै देवतायै हविर्गृह्यते सा देवता न सा यस्यै न गृह्यते पञ्च भवन्ति पञ्च हि दिशः॥७॥

तदाहुर्दशहविषमेवैतामिष्टिं निर्वपेत्सा सर्वस्तोमा सर्वपृष्ठा सर्वाणि छन्दाँसि सर्वा दिशः सर्व ऋतवः सर्वम्वेतदयमग्निस्तदेवँ हविषा देवताः करोति यस्यै वै देवतायै हविर्गृह्यते सा देवता न सा यस्यै न गृह्यते दश भवन्ति दशाक्षरा विराड्विराळग्निर्दश दिशो दिशोऽग्निर्दश प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥८॥

तद्वै देवस्वामेवैतानि हवीँषि निर्वपेदेता ह देवताः सुता एतेन सवेन येनैतत्सोष्यमाणो भवति ता एवैतत्प्रीणाति ता अस्मा इष्टाः प्रीता एवँ सवमनुमन्यन्ते ताभिरनुमतः सूयते यस्मै वै

5. He places six bricks in the Mārjālīya hearth, for, there are six seasons, the *pitṛs*. The seasons, namely the *pitṛs* indeed put up a wall round that fire from the south. This (Mārjālīya) is to the south of those other hearths. This he lays down in this direction and those others in that direction and that *Agni*-altar in this way (so that all the *Dhiṣṇyās* face the *Agni*-altar). Thus he makes the Viś (subjects) face the Kṣatra.

6. He now encloses each of the *Dhiṣṇyās* with the *pariśrits* (enclosing sticks). *Pariśrits* are indeed waters and it is with waters he encloses them. He merely places them all around. The waters which flow out through a channel are the Kṣatra and these stagnating waters are the Viś (people). In the case of the *Agni*-altar, he encloses it with *pariśrit* stones dug in (fixed in the ground); thereby surrounds Kṣatra and adds Kṣatra (royal power) to Kṣatra (royalty). By just keeping these *pariśrits* around the *Dhiṣṇyās*, he surrounds the Viś with Viś and thus adds the people to the people. He places so many *pariśrits* around each hearth as there are bricks with *Yajus* formulas in them. Thus he makes those common folks obedient and submissive to the Kṣatra.

7. He then scatters loose soil on each of these *Dhiṣṇyās*. Its significance has been told. Silently he scatters, since the subjects are indistinct. After offering the *Puroḍāśa* of the Agniṣṭomīya, he gets ready the propitiatory oblations to the quarters. This *Agni*-altar is the quarters and for them he prepares these oblations. By means of this oblation, he makes them a deity. That for which *havis* is prepared is alone the deity and not the one for which it is not prepared. These *havis* are five in number for there are five quarters.

8. Now they say, "Let *havis* be prepared for ten oblations in this *iṣṭi*, because this *iṣṭi* involves all the *stomās*, all the *pṛṣthās*, all metres, all quarters and all seasons; this *Agni*-altar is all these and thus (only) he makes them the deities. Because that alone is a deity for whom *havis* are prepared and not the one for which it is not prepared." They happen to be ten (*havis*); for, the Virāḍ metre has ten syllables and Virāḍ is *Agni*-altar; there are ten directions and the directions are *Agni*-altar; there are ten *prāṇas* and *prāṇas* are *Agni*-altar. As great as Agni is, as great as is his size, with so much food, he thus gratifies him.

9. He may also prepare these oblations for the Devasva (deities eight in number starting with Sāvitrī Satyaprasavā) to whom offering is made at the

राजानो राज्यमनुमन्यन्ते स राजा भवति स यस्मै न तद्यदेता देवताः सुता एतेन सवेन यद्वैनमेता देवता एतस्मै सवाय सुवते तस्मादेता देवस्वः॥९॥

ता वै द्विनाम्न्यो भवन्ति द्विनामा वै सवेन सुतो भवति यस्मै वै सवाय सूयते[1] येन वा सवेन सूयते तदस्य द्वितीयं नामाष्टौ भवन्त्यष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति॥१०॥

तदाहुर्नैतानि हवीꣳषि निर्वपेन्नेदतिरेचयानीति तानि वै निर्वपेदेव कामेभ्यो वा एतानि हवीꣳषि निरुप्यन्ते न वै कामानामतिरिक्तमस्ति यद्वै किं च पशुपुरोळाशमनु हविर्निरुप्यते पशावेव स मध्यतो मेधो धीयत उभयानि निर्वपत्यध्वरस्य चाग्नेश्चाध्वरस्य पूर्वमथाग्नेस्तस्योक्तो बन्धुरुच्चैः पशुपुरोलाशो भवत्युपाꣳश्वेतानीष्टिर्ह्यनुब्रूहि प्रेष्येति[2] पशुपुरोलाशस्याहानुब्रूहि यजेत्येतेषामिष्टिर्हि समानः स्विष्टकृत्समानीळेष्टा देवताः भवन्त्यसमवहितꣳ स्विष्टकृते॥११॥

अथैनं पूर्वाभिषेकेणाभिमृशति सविता त्वा प्रसवानाꣳ[3] सुवतामेष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजेति ब्राह्मणानेवापोद्धरत्यनाद्यान् करोति॥१२॥ इति तृतीयं ब्राह्मणम्॥

१. सुवते V2 , My
२. प्रेषेति TE
३. त्वा सवानाꣳ MD

consecration in Rājasūya). For, these are the deities which are consecrated by this ceremony by which he is now being anointed. They get gratified by these. Thus offered and gratified by these (oblations), they approve of this consecration. So approved by them he is anointed. Only he for whom the (other) kings approve vesting of sovereignty, becomes the king and not the one for whom, not so approved. These deities are being thus consecrated by this consecration, approve of his consecration and hence they are called Devasva.

10. These deities have two names just as the one who is consecrated by this ceremony comes to posses two names. For, the very ceremony of consecration for which he is approved and by being consecrated, becomes his second name. (For example, he who performs Vājapeya gets the second name Vājapeya Yājin). These Devasva are eight in number, for, the Gāyatrī metre is eight-syllabled, and *Agni*-altar belongs to Gāyatrī. As great as Agni is, as great as is his size, with that much food, he thus gratifies him.

11. They say that these *havis* (to Devasva) should not be offered, because they will be in excess. But let him, albeit offer them, for, these are offered for fulfilment of special wishes and as far as wishes are concerned, there is nothing like excess. Whatever oblation is offered after the *Paśu-Puroḍāśa* (*Puroḍāśa* connected with *Paśu yajña*) that is placed inside the *Paśu* itself as its sacrifical essence (restored to that *paśu* before being offered). He offers both kinds of oblations; those of the *Soma Yāga* and those of the *Agnicayana*. First he offers those of the *Soma Yāga* and then of the *Agnicayana*. The significance of this has been explained. The *Paśu-Puroḍāśa* is offered in a loud voice and these other offerings are made in a low tone, for, they constitute an *iṣṭi*. With the *Paśu-Puroḍāśa*, the Adhvaryu says, "*Anubrūhi-Preṣya*" and for these "*Anubrūhi -Yaja*" for, they are *iṣṭi*. For these oblations, there is a common Sviṣṭakṛt and a common *Iḍā*. Now the Devasū deities have been offered oblations and the Sviṣṭakṛt of the *Paśu-Puroḍāśa* is yet to come.

12. He then touches the *Agni*-altar with the chant of the preliminary consecration, "May Savitā hasten you for Prasavās...." "This man, O people, is your king. Soma is the king of the Brāhmaṇas...." Thus he excludes Brāhmaṇas from the supremacy of the king and render them inaccessable for being exploited (fed upon) by the king. (Third Brāhmaṇa Ends.)

चतुर्थं ब्राह्मणम्

अथ प्रातः प्रातरनुवाकमुपाकरिष्यन्नग्निं युनक्ति युक्तेन समश्नवा इति तेन युक्तेन सर्वान् कामान्त्समश्नुते तं वै पुरस्तात्सर्वस्य कर्मणो युनक्ति तद्यत्किञ्चात्र ऊर्ध्वं क्रियते युक्ते तत्सर्वꣳ समाधीयते परिधिषु युनक्त्यग्नय एते यत्परिधयोऽग्निभिरेव तदग्निं युनक्ति॥१॥

स मध्यमं परिधिमुपस्पृश्यैतद्यजुर्जपत्यग्निं युनज्मि शवसा घृतेनेति बलं वै शवोऽग्निं युनज्मि बलेन च घृतेन चेत्येतद्दिव्यꣳ सुपर्णं वयसा बृहन्तमिति दिव्यो वा एष सुपर्णो वयसो बृहन्धूमेन तेन वयं गमेम ब्रध्नस्य विष्टपꣳ स्वो रुहाणा अधि नाकमुत्तममिति स्वर्गो वै लोको नाकस्तेन वयं गमेम ब्रध्नस्य विष्टपꣳ स्वर्गं लोकꣳ रोहन्तोऽधि नाकमुत्तममित्येतत्॥२॥

अथ दक्षिण इमौ ते पक्षा अजरौ पतत्रिणौ याभ्याꣳ रक्षाꣳस्यपहꣳस्यग्न इति यथैव[1]यजुस्तथा बन्धुस्ताभ्यां पतेम सुकृतामु लोकं यत्र ऋषयो जग्मुः प्रथमजाः पुराणा इत्यमूनेतदृषीनाह॥३॥

अथोत्तर इन्दुर्दक्षः श्येन ऋतावा हिरण्यपक्षः शकुनो भुरण्युरित्यमृतं वै हिरण्यममृतपक्षः शकुनो भर्तेत्येतन्महान्त्सधस्थे ध्रुव आ निषत्तो नमस्ते अस्तु मा मा हिꣳसीरित्यात्मनः परिदां वदते॥४॥

तद्यन्मध्यमं यजुः स आत्माथ ये अभितस्तौ पक्षौ तस्मात्ते पक्षवती भवतः पक्षौ हि तौ त्रिभिर्युनक्ति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्युनक्ति॥५॥

अथ राजानमभिषुत्याग्नौ जुहोत्येष वै स सव एतद्वै तत्सूयते यमस्मै तमेता देवताः सवमनुमन्यन्ते याभिरनुमतः सूयते यस्मै वै राजानो राज्यमनुमन्यन्ते स राजा भवति न स यस्मै न तद्यदग्नौ

१. यथैव............बन्धु missing in MD

BRĀHMAṆA IV

1. Early morning, next day, getting ready for the morning prayer, he connects the *Agni*-altar thinking, "by getting this connected, I shall achieve all my desires." Accordingly, he obtains all the desires. First he connects it to the whole performance so all that is done after that becomes done on that connected fire-altar. He connects it on the enclosing sticks, for, those are fires (elsewhere the *Paridhīs* are described as the brothers of Agni). It is with fires, he thus connects the *Agni*-altar.

2. He touches the middle enclosing stick and chants this *Yajus* formula — "I yoke the fire with might, with *ghee*." Might means power; thus he means to say "the fire I yoke, with power and *ghee*." "The heavenly bird, huge with its vigour" — for, that *Agni*-altar is indeed a divine bird and great in vigour, in smoke. "Thereby he will go to the region of Bradhna (the horse or the sun), mounting up to the heavenly world beyond the farthest horizon." The horizon, doubtless, is the heavenly world and he will go to that region of the sun after crossing the heavenly world beyond the horizon.

3. Then he touches the *Paridhi* on the right side, saying, "These non-ageing feathered wings of yours with which you drive away the demons, O Agni!" The meaning of this is the same as the text. "Let us fly to the world of righteous where the ancient *ṛṣis* who were born first had gone." Thus he alludes to those seven *ṛṣis*.

4. Then he touches the *Paridhi* on the left, saying, "The effective drop, the faithful eagle, the golden winged bird, the active sun" — golden means immortality and thus he means "the immortal winged bird, the sustainer." "The powerful one is seated in the firm seat; our prostrations to you; do not cause harm to us." By this, he offers his own surrender.

5. Now that formula used for the middle *Paridhi* is the body and the two on both sides represent the wings. Hence these two refer to wings and hence they are justifying their being called wings. He then connects the fire with three *Yajus* formulas; for, Agni is threefold. As great as Agni is, as great as is his size, with so much, he thus connects him.

6. Now after pressing the king Soma, he offers in the fire. This is indeed the same rite of consecration or pressing and by that he is now consecrated.

जुहोति तदग्निमभिषिञ्चति सोऽस्यैष दैव आत्मा सोमाभिषिक्तो भवत्यमृताभिषिक्तोऽथ भक्षयति तदात्मानमभिषिञ्चाति सोऽस्यायमात्मा सोमाभिचित्तो भवत्यमृताभिचित्तोऽग्नौ हुत्वाथ भक्षयति दैवो वा अस्यैष आत्मा मानुषोऽयं देवा उ वा अग्रेऽथ मनुष्यास्तस्मादग्नौ हुत्वाथ भक्षयति॥६॥

अथैनं विमुञ्चत्याप्त्वा तं कामं यस्मै कामायैनं युङ्क्ते यज्ञायज्ञियः स्तोत्रमुपाकरिष्यन्त्स्वर्गो वै लोको यज्ञायज्ञियमेतस्य वै गत्या एनं युङ्क्ते तदाप्त्वा तं कामं यस्मै कामायैनं युङ्क्ते तं वै पुरस्तात्स्तोत्रस्य विमुञ्चति स यदुपरिष्टात्स्तोत्रस्य विमुञ्चेत्पराङ् हैतः स्वर्गं लोकमति प्रणश्येदथ यत्पुरस्तात्स्तोत्रस्य विमुञ्चति तत्संप्रति स्वर्गं लोकमाप्त्वा विमुञ्चति परिधिषु विमुञ्चति परिधिषु ह्येनं युनक्ति यत्र वाव योग्यं युञ्जन्ति तदेव तद्विमुञ्चन्ति ॥७॥

स सन्ध्योरुपस्पृश्यैते यजुषी जपति तथा द्वे यजुषी त्रीन्परिधीननु विभवतो दिवो मूर्धासि पृथिव्या नाभिरिति दक्षिणे विश्वस्य मूर्धन्नधितिष्ठसि श्रित इत्युत्तरे मूर्धवतीभ्यां मूर्धा ह्यस्यैषोऽप्सुमतीभ्यामग्नेरेतद्वैश्वानरस्य स्तोत्रं यद्यज्ञायज्ञियः शान्तिर्वा आपस्तस्मादप्सुमतीभ्यां द्वाभ्यां विमुञ्चति द्विपाद्यजमानो यजमानोऽग्निर्या वत्यस्य मात्रा तावतैवैनमेतद्विमुञ्चति त्रिभिर्युनक्ति तत्पञ्च पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति॥८॥

This Yajamāna is permitted to be consecrated by those deities. He alone becomes a king whom other kings permit to become and not the one whom others do not allow. When he offers (the pressed *Soma*) in the fire, he actually anoints Agni and that divine body of Agni, being consecrated by *Soma* is virtually becoming consecrated by the nectar. As he himself drinks (of that pressed *Soma*), he consecrates himself and this body of his being consecrated by *Soma*, he becomes anointed with nectar. He drinks of it after offering in the fire; for, this fire is his divine body and his person is the mortal form. Thus first comes the divine and then the human. So he drinks after offering.

7. He now releases (unyokes) the Agni after obtaining the wish for which desire he yoked it. He releases it by singing the *stotra* Yajñāyajñīya. The Yajñāyajñiya is the heavenly world and it is for the attainment of that world that he yokes it. After obtaining the wish for which he yoked it, he now releases it. He releases it before the chanting of the above *stotra*. If he were to release it after the *stotra*, he would, as it were, overstep that world and lose it. By releasing it prior to the *stotra*, he releases it immediately after reaching the heavenly world. He releases it on the *Paridhis* (enclosing sticks) because it was in the *Paridhis* that he connected it. At whatever place people yoke a horse, they unyoke it there itself.

8. Touching the *Paridhis* at their joints, he recites these two *Yajus* formulas. These two formulas equal in power to three *Paridhis*. At this, he chants, "You are the head of the sky, the navel of the earth ...." This is on the right side. "You keep standing on the head of the universe ..." so saying he touches the left side joint. In both these formulas, the word "head" is contained. Because this is indeed its head and they also contain the words "*apsumatībhya*"(those with waters). That Yajñāyajñīya is surely Agni Vaiśvānara's praise and water is a soothing agent. Therefore he touches them with the *Yajus* formulas containing the word "*apsumatībhya*". With two verses he releases; for, the Yajamāna is two-footed and Agni is the Yajamāna. As great as Agni is, as great as is his size, with so much he thus releases him. While yoking, he uses three verses and with that it comes to five and the fire-altar is five-layered and there are five seasons for a year and the year is Agni. As great as agni is and as great as is his size, so much it becomes.

तꣳ हैके प्रायणीय एवातिरात्रे युञ्जन्त्युदयनीये विमुञ्चन्ति सꣳस्था रूपं वा एतद्यद्विमोचनं किं पुरा सꣳस्थायै सꣳस्था रूपं कुर्यामेति न तथा कुर्यादहरहर्वा एष यज्ञस्तायतेऽहरहः सन्तिष्ठतेऽहरहरेनꣳ स्वर्गस्य लोकस्य गत्यै युङ्क्तेऽहरहरेनꣳ स्वर्गं लोकं गच्छति तस्मादहरहरेव युञ्जयादहरहर्विमुञ्चेदथो यथा य एवातिरात्रे सामिधेनीरनूच्य ब्रूयादुदयनीय एवातोऽनुवक्तास्मीति तादृक्तत्तस्मादहरहरेव युञ्ज्यादहरहर्विमुञ्चेत्तद्धैतच्छाण्डिल्यः कङ्कतीयेभ्योऽहरहः कर्म प्रदिश्य प्रवव्राजाहरहरेव वो युनजानहरहर्विमुञ्चानिति तस्मादहरहरेव युञ्ज्यादहरहर्विमुञ्चेत्॥९॥

इति चतुर्थं ब्राह्मणम्॥

॥ इति षष्ठोऽध्यायः ॥

9. Now some people yoke the fire-altar at a Prāyaṇīya Atirātra only and release it at an Udayanīya on the ground that "the unyoking is certainly making completion and why should we do it before the completion of the sacrifice (which is only at the Udayanīya)." Let him not do this, because this is a sacrifice which spreads day by day and day by day, it comes to completion and day by day, he yokes that altar for reaching the heavenly world. He actually goes to the heavenly world each day and so it should be yoked every day and every day it should be released. Indeed, it should be just as if, at the Prāyaṇīya Atirātra, after reciting the Sāmidhenis, he were to say, "Hereafter, at the Udayanīya, I shall recite them"(this is not done; similarly) let him yoke the altar day by day and release it day by day. On this point, Śāṇḍilya having directed the Kaṅkatīyās the day by day performance, went on his way after telling them, "You yoke it every day and unyoke it each day." Therefore one should yoke it, day by day and unyoke it, day by day. (Third Brāhmaṇa Ends.)

(Chapter Six Ends.)

सप्तमोऽध्यायः

प्रथमं ब्राह्मणम्

अथातः पयोव्रततायै पयोव्रतो दीक्षितः स्यादेवेभ्यो ह वा अमृतमपचक्राम ॥१॥

ते होचुः श्रमेण तपसेदमन्विच्छामेति तच्छ्रमेण तपसाऽन्वैच्छꣳस्ते दीक्षित्वा पयोव्रता अभवन्नेतद्वै तपो यो दीक्षित्वा पयोव्रतोऽसत्तस्य घोषमाशुश्रुवुः॥२॥

ते होचुर्नेदीयो भवति भूयस्तप उपायामेति ते त्रीन्स्तनानुपेयुस्ततत्पराददृशुः॥३॥

ते होचुर्नेदीयो वै भवति भूयस्तप उपायामेति ते द्वौ स्तना उपेयुस्तन्नेदीयसः पराददृशुः॥४॥

ते होचुर्नेदीयो वै भवति भूयस्तप उपायामेति त एकꣳ स्तनमुपेयुस्तदधिजगाम न त्वभिपत्तुꣳ शेकुः॥५॥

ते होचुरधि वा अगन्न त्वभिपत्तुꣳ शक्नुमः सर्वं तप उपायामेति त उपवसथेऽनाशकमुपेयुरेतद्वै सर्वं तपो यदनाशकस्तस्मादुपवसथे नाश्नीयात्॥६॥

तत्प्रातरभिपद्याभिषुत्याग्रावजुहवुस्तदग्नावमृतमददुः सर्वेषामु हैष देवानामात्मा यदग्निस्तद्यदग्नावमृतमदधुस्तदात्मन्नमृतमदधत ततो देवा अमृता अभवꣳस्तद्यत्तदमृतꣳ सोमः सः॥७॥

तदद्यापि यजमानः श्रमेण तपसान्विच्छति स दीक्षित्वा पयोव्रतो भवत्येतद्वै तपो यो दीक्षित्वा पयोव्रतोऽसत्तस्य घोषमाशृणोतीत्यहे क्रय इति स त्रीन्त्स्तनानुपैति तत्परापश्यति स द्वौ स्तना

Chapter Seven

BRĀHMAṆA I

1. Now we deal with taking milk as food during *vrata.* The one who is initiated should take milk as food during the *vrata.* Once upon a time, the nectar went away from the gods.

2. They said (to themselves), "By austerity and by penance, let us search for it." Accordingly, they sought for it by austerities and penance. They got initiated and fasted, consuming only milk. When one lives on milk alone after initiation, it amounts to his doing penance.They heard the sound of nectar.

3. They said, "It seems it is nearer to us; let us further do penance." They found three teats; they saw it.

4. They said, "It is still nearer to us; let us perform penance still more." They found two teats and saw it much nearer.

5. They said, "It is much nearer to us; let us continue the penance." They found one teat. They reached it but could not lay hand on it.

6. They said, "We have reached it but we fail to grasp it; so let us undergo further penance." On that day of preparation, they completely abstained from food. Complete abstenance from food is the full penance. Therefore one should eat on the day of preparation (*upavasatha*).

7. Next morning, after having got it and pressed it (the *Soma*), they offered it into the fire. Thereby they bestowed immortality to the *Agni*-altar. That *Agni*-altar is the body of all gods. By bestowing nectar unto the Agni, they conferred immortality to their selves. Thus the gods became immortal. That which is the nectar is verily the Soma.

8. That is why, even now the Yajamāna, seeks it (*Soma*) by austerity and penance. After initiation, he resorts to *Payovrata* (fasting with only intake of milk). Taking to *Payovrata* after initiation is indeed penance. He hears its sound (in the form of) "On such and such day, there will be the buying of

उपैति तं नेदीयसः परापश्यति स एकꣳ स्तनमुपैति तदधिगच्छति न त्वभिपत्तुꣳ शक्नोति स उपवसथेऽनाशकमुपैत्येतद्वै सर्वं तपो यदनाशकस्तस्मादुपवसथे नाशनीयात्॥८॥

तत्प्रातरभिपद्याभिषुत्याग्नौ जुहोति तदग्नावमृतं दधात्यथ भक्षयति तदात्मन्नमृतं धत्ते सोऽमृतो भवत्येतद्वै मनुष्यस्याऽमृतत्वं यत्सर्वमायुरेति तथो हानेनात्मना सर्वमायुरेत्यग्नौ हुत्वाथ भक्षयति दैवो वा अस्यैष आत्मा मानुषोऽयं देवा उ वा अग्रेऽथ मनुष्यास्तस्मादग्नौ हुत्वाथ भक्षयति॥९॥

अथातः समिष्टयजुषामेव मीमाꣳसा देवाश्चासुराश्चोभये प्राजापत्याः प्रजापतेः पितुर्दायमुपेयुर्वाचमेव सत्यानृते सत्यं चैवानृतं च त उभय एव सत्यमवदन्नुभयेऽनृतं ते ह सदृशं वदन्तः सदृशा एवासुः॥१०॥

ते देवा उत्सृज्यानृतꣳ सत्यमन्वालेभिरेऽसुरा उ होत्सृज्य सत्यमनृतमन्वालेभिरे॥११॥

तद्धेदꣳ सत्यमीक्षाञ्चक्रे यदसुरेष्वास देवा वा उत्सृज्यानृतꣳ सत्यमन्वालप्सत हन्त तदयानीति तद्देवानाजगाम॥१२॥

अथानृतमु हेक्षाञ्चक्रे यद्देवेष्वासासुरा वा उत्सृज्य सत्यमनृतमन्वालप्सत हन्त तदयानीति तदसुरानाजगाम॥१३॥

ते देवाः सर्वꣳ सत्यमवदन्त्सर्वमसुरा अनृतं ते देवा आसक्ति सत्यं वदन्त एषा वीरतरा इवासुरनाढ्यतरा इव तस्मादु हैतद्य आसक्ति सत्यं वदत्यैषा वीरतर-इवैव भवत्यनाढ्यतर इव स ह त्वेवान्ततो भवति देवा ह्येवान्ततोऽभवन्॥१४॥

Soma". (*Soma Krayaṇa* is a ritual, where the *Soma* plants are purchased). He approaches three teats and sees it nearby. He approaches two teats and it comes still closer. He approaches one teat and reaches it but is not able to lay hand on it. He abstains from food on the preparatory day. This is the full penance, since it involves complete abstenance from eating. So one should not eat on the previous day.

9. Early morning, he takes hold of it and after pressing, offers it into the fire. Thus he offers nectar into the *Agni*-altar. Then he consumes it and thereby bestows nectar unto himself. Thus he becomes immortal. To live the full span of human life is immortality, as far as man is concerned. He drinks it after offering into the fire-altar; because that fire-altar is his divine body and this physical body is his human form. The gods come first and then the human beings. Therefore, after offering into the fire, he drinks it.

10. Now the significance of the *Samiṣṭayajus* oblations. The gods and the Asuras, both offsprings of Prajāpati, inherited the patrimony of their father, Prajāpati; which was nothing else than speech; i.e., truth and untruth. They inherited both truth and untruth and both of them spoke truth and both of them spoke untruth as well. Since they both spoke alike they were equals.

11. These gods, having discarded untruth, stuck to truth and the Asuras having discarded truth, clung to untruth.

12. Now the truth which was in the Asuras saw that the gods have abandoned untruth and preferred truth and so it said, "Let me go to them (gods)." Thus it went to the gods.

13. Now the untruth which was in the gods saw that the Asuras have discarded truth, and preferred only untruth. So it said, "Let me go to them (Asuras)."

14. The gods spoke only truth and the Asuras only untruth. Those gods meticulously speaking truth, became as if less powerful and as if less respectable. That is why, he who meticulously tells the truth appears less powerful and less respectable as it were. He, of course, becomes that (powerful and respectable) in the end; the gods indeed became so in the end.

अथ हासुरा आसक्त्यनृतं वदन्त ऊष इव पिपिसुराढ्या इवासुस्तस्मादु हैतद्य आसक्त्यनृतं वदत्यूष इवैव पिश्यत्याढ्य-इव भवति परा ह त्वेवान्ततो भवति परा ह्यसुरा अभवꣳस्तद्यत्तत्सत्यं त्रयी सा विद्या॥१५॥

ते देवा अब्रुवन्यज्ञं[1] कृत्वेदꣳ सत्यं तनवामहा इति ते दीक्षणीयां निरवपꣳस्तदुहासुरो अनुबुबुधिरे यज्ञं वै कृत्वा तद्देवाः सत्यं तन्वते प्रेत तदाहरिष्यामो यदस्माकं तत्रेति तस्य समिष्टयजुरहुतमासाथाजग्मुस्तस्मात्तस्य यज्ञस्य समिष्टयजुर्न जुह्वति ते देवा असुरान् प्रतिदृश्य समुल्लुप्य यज्ञमन्यत्कर्तुं दध्रिरेऽन्यद्वै कुर्वन्तीति पुनः प्रेयुः॥१६॥

तेषु प्रेतेषु प्रायणीयं निरवपꣳस्तदु हासुरा अन्वेव बुबुधिरे तस्य शंयोरुक्तमासाथाजग्मुस्तस्मात्स यज्ञः शंम्यन्तस्ते देवा असुरान्प्रतिदृश्य समुल्लुप्य यज्ञमन्यदेव कर्तुं दध्रिरेऽन्यद्वै कुर्वन्तीति पुनरेव प्रेयुः॥१७॥

तेषु प्रेतेषु राजानं क्रीत्वा पर्युह्याथास्मा आतिथ्यꣳ हविर्निरवपꣳस्तदु हासुरा अन्वेव बुबुधिरे तस्येळोपहूतासाथाजग्मुस्तस्मात्स यज्ञ इळान्तस्ते देवा असुरान् प्रतिदृश्य समुल्लुप्य यज्ञमन्यदेव कर्तुं दध्रिरेऽन्यद्वै कुर्वन्तीति पुनरेव प्रेयुः॥१८॥

तेषु प्रेतषूपसदोऽतन्वत ते तिस्र एव सामिधेनीरनूच्य देवता एवायजन्न प्रयाजान्नानुयाजानुभयतो

१. देवा अचुर्यज्ञं My,V2

15. Now the Asuras meticulously speaking the untruth, appeared like the saline soil, growing brighter (healthier) as it were and as if more respectable. That is why, one who tells untruth appears as if growing in stature and becoming more respectable; only at the end he surely fails, for the Asuras did fail in the end. That which is called truth here is the triple *Vidyā*(Vedic lore).

16. These gods said, "Let us by performing this sacrifice propagate this truth (Vedic knowledge)." They got ready the *Dīkṣaṇīya* offerings (offerings for the initiation ceremony). The Asuras came to know of that and said, "Performing sacrifice, these gods are propagating that truth; come, let us bring here what is ours in it." When they came there, the *Samiṣṭayajus* (of the initiation) was not offered. Hence even today the *Samiṣṭayajus* is not offered for that performance. The gods, noticing the Asuras, stopped the sacrifice and got engaged in some other work. Thinking that they, (gods) are doing something else the Asuras returned.

17. When they had gone away, the gods prepared the *Prāyaṇīya* (the opening offering). Immediately, the Asuras understood it and arrived there just when the *Śaṁyoruktha* (the first formula of the *Prāyaṇīya*) was chanted and that is why, that sacrifice stops with the chanting of *Śaṁyoruktha.* Seeing the Asuras, the gods stopped it there and engaged in performing some other rite. The Asuras returned saying, "They are only performing something else."

18. When they had gone, the gods after buying Soma and having driven him around, prepared the *Ātithya* offering for him. The Asuras smelt of it soon. Just when the *Iḍā* offering had been announced, they arrived. Hence that sacrifice ends with the announcement of the *Iḍā* offering. Noticing the Asuras, the gods wound up the performance and got busy with some other sacrifice. The Asuras returned saying, "They are performing something else."

19. When they had gone, the gods got ready with the *Upasad* offerings. They had just recited the three *Sāmidheni* chants (kindling verses) and made offerings to the deities. They had not made the fore-offerings nor the after-offerings and had thus left both sides of the sacrifice unfinished. Even that much they did in great hurry.. That is why, at the Upasads, after reciting just the three Sāmidhenis, he offers to the deities and leaves it at that without

यज्ञस्योदसादयन भूयिष्ठꣳ हि तत्रात्वरन्त तस्मादुपसत्सु तिस्र एव सामिधेनीरनूच्य देवता एव यजति न प्रयाजान्नानुयाजानुभयतो यज्ञस्योत्सादयति॥१९॥

त उपवसथेऽग्नीषोमीयं पशुमालेभिरे तदु हासुरा अन्वेव बुबुधिरे तस्य समिष्टयजूꣳष्यहुतान्यासुरथाजग्मुस्तस्मात्तस्य पशोः समिष्ट यजूꣳषि न जुह्वति ते देवा असुरान् प्रतिदृश्य समुल्लुप्य यज्ञमन्यदेव कर्तुं दध्रिरेऽन्यद्वै कुर्वन्तीति पुनरेव प्रेयुः॥२०॥

तेषु प्रेतेषु प्रातः प्रातःसवनमतन्वत तदु हासुरा अन्वेव बुबुधिरे तस्यैतावत्कृतमास यावत्प्रातः सवनमथाजग्मुस्ते देवा असुरान् प्रतिदृश्य समुल्लुप्य यज्ञमन्यदेव कर्तुं दध्रिरेऽन्यद्वै कुर्वन्तीति पुनरेव प्रेयुः॥२१॥

तेषु प्रेतेषु माध्यन्दिनꣳसवनमतन्वत तदु हासुरा अन्वेव बुबुधिरे तस्यैतावत्कृतमास यावन्माध्यन्दिन मथाजग्मुस्ते देवा असुरान् प्रतिदृश्य समुल्लुप्य यज्ञमन्यदेव कर्तुं दध्रिरेऽन्यद्वै कुर्वन्तीति पुनरेव प्रेयुः॥२२॥

तेषु प्रेतेषु सवनीयेन पशुनाचरꣳस्तदु हासुरा अन्वेव बुबुधिरे तस्यैतावत्कृतमास यावदेवस्य पशोः क्रियतेऽथाजग्मुस्ते देवा असुरान् प्रतिदृश्य समुल्लुप्य यज्ञमन्यदेव कर्तुं दध्रिरेऽन्यद्वै कुर्वन्तीति पुनरेव प्रेयुः॥२३॥

तेषु प्रेतेषु तृतीयसवनमतन्वत तत्समस्थापयन्यत्समस्थापयꣳस्तत्सर्वꣳ सत्यमाप्नुवꣳ स्ततोऽसुरा अपपुप्रुविरे[2] ततो देवा अभवन्परासुरा भवत्यात्मना परास्य द्विषन् भ्रातृव्यो भवति य एवं वेद॥२४॥

ते देवा ऊचुर्ये[3] न इमे यज्ञाः सामि सꣳस्थिता यानिमान्विजहतोऽगामोप तज्जानीत

२. अपपुप्लुविरे My
३. देवा अब्रुवन्ये MD

offering the *Prayājas* and *Anuyājas*, with both sides of the sacrifice left unfinished.

20. On the Upavasatha day, they slaughtered the *Paśu* meant for Agni-Soma. The Asuras came to know of this. They arrived just when the *Samiṣṭayajus* offerings were not made. So in the case of that *Paśu*, there are no offerings of *Samiṣṭayajus*. Those gods noticing the Asuras turned their attention to some other sacrifice. The Asuras returned thinking that they were doing something else.

21. When they had returned on the next morning, the gods got ready for the morning pressing (*Prātassavana*). The Asuras came to know of it. By the time they arrived, the *Prātassavana* was over. Noticing the Asuras, the gods wound up the sacrifice itself and got doing some other rites. The Asuras went away saying, "They are doing something else."

22. When they had gone the gods got ready the mid-day pressing (*Mādhyandina savana*). The Asuras knew about it and by that time they reached, the midday *savana* was over. Seeing them the gods wound up the sacrifice and got busy with some other performance. The Asuras returned saying, "They are doing something else."

23. When they had returned, the gods proceeded with the *Paśu* offering. That the Asuras came to know of. By the time they arrived, whatever was to be done in respect of this *Paśu* offering was already completed. Noticing the Asuras, the gods wound up that sacrifice and turned to some other performance. Thinking that they are doing something else, the Asuras returned.

24. When they had gone, the gods got ready the third pressing (*Tṛtīya savana*) and completed it. By completing it, they obtained that whole truth (*Trayīvidyā*). Then the Asuras fell. Thus the gods became prosperous and the Asuras underwent decline. Indeed, he who knows this prospers and his hateful enemy declines.

25. Now the gods discovered, "These sacrifices of ours were to be left unfinished and we had to cut them short in the middle. Let us find out how we can complete these sacrifices." They said, "Meditate"; by which they

यथेमान्यज्ञान्त्सꣳस्थापयामेति[४] तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्तदिच्छत यथेमान्यज्ञान् सꣳस्थापयामेति॥ २५॥

ते चेतयमाना एतानि समिष्टयजूꣳ व्यपश्यꣳस्तान्यजुहवुस्तैरेतान्यज्ञान्त्समस्थापयन्यत्समस्थापयꣳस्तस्मात्सꣳस्थितयजूꣳष्यथ यत्समयजꣳस्तस्मात्समिष्टयजूꣳषि॥ २६॥

ते वा एते नव यज्ञा नवैतानि समिष्टयजूꣳषि तद्यदेतानि जुहोत्येतानेवैतद्यज्ञान्त्सꣳस्थापयत्युभयानि जुहोत्यध्वरस्य चाग्नेश्चाध्वरस्य पूर्वाण्यथाग्नेस्तस्योक्तो बन्धुर्द्वे अग्ने[५] जुहोति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैतद्यज्ञꣳ सꣳस्थापयतीष्टो यज्ञो भृगुभिरिष्टो अग्निराहुतः पिपर्त्तु न इति तान्युभयान्येकादश संपद्यन्त एकादशाक्षरा त्रिष्टुब्वीर्यं त्रिष्टुब्वीर्यमेवैतद्यज्ञमभिसंपादयति यद्वेवैकादशैकादशाक्षरा वै त्रिष्टुप् त्रैष्टुभ इन्द्र इन्द्रो यज्ञस्यात्मेन्द्रो देवता तद्य एव यज्ञस्यात्मा या देवता तस्मिन्नेवैतद्यज्ञमन्ततः प्रतिष्ठापयति॥ २७॥

समिष्टयजूꣳषि हुत्वावभृथं यन्त्यवभृथादुदेत्योदयनीयेन चरित्वानूबन्ध्यस्य पशुपुरोळाशमनु देविकानाꣳ हवीꣳषि निर्वपत्येतद्वै प्रजापतिः प्राप्य राध्वेवामन्यत स दिक्षु प्रतिष्ठायेदꣳ सर्वं दधद्विदधदतिष्ठद्यद्दधद्विदधदतिष्ठत्तस्माद्धाता तथैवैतद्यजमानो दिक्षु प्रतिष्ठायेदꣳ सर्वं दधद्विदधत्तिष्ठति॥ २८॥

यद्वेवैतानि हवीꣳषि निर्वपति दिश एषोऽग्निस्ता उ एवामूः पुरस्ताद्दर्भस्तम्बं च लोगेष्टका -श्चोपदधाति ताः प्राणभृतः प्रथमायां चितौ सर्वैव द्वितीया सर्वा तृतीया सर्वा चतुर्थ्यथ पञ्चम्यै

४.यज्ञान् missing in MD
५.अग्नौ TE

only meant "seek for a layer." They meditated on how to complete those sacrifices.

26. By meditating they discovered these *Samiṣṭayajus* offerings. They offered them and by those, they got the sacrifices established (*samasthāpayan*) and thus they became *Samiṣṭayajus*. Since they completed those unfinished sacrifices by means of them they are *Samiṣṭa* (well offered) *Yajus*.

27. These *Samiṣṭayajus* consist of nine oblations corresponding to nine of these (unfinished sacrifices). By offering these oblations, he completes them. There are both kinds of offerings; those of the *Soma-Yāga* and of the Agni-*cayana*. First he offers those of the Soma and then those of the *Agni*-altar. The significance of this has been told. He makes two offerings to the *Agni*-altar; for, the Yajamāna is two-footed and the Yajamāna is the *Agni*-altar. As great as Agni is, as great as is his size, with so much he completes those sacrifices. He offers saying, "This sacrifice has been performed by the Bhṛgus .... May Agni so offered quicken our offerings" — both types of these offerings together come to eleven. The Triṣṭubh metre has eleven syllables and Triṣṭubh is power. By means of this, he imparts power to this sacrifice. Why again eleven is because the Triṣṭubh metre is eleven-syllabled and Indra belongs to Triṣṭubh and Indra is the self of the sacrifice as well as the deity of the sacrifice. So he establishes this sacrifice in that which is its self and which is the deity of this sacrifice.

28. After offering the *Samiṣṭayajus*, they go for the *Avabhṛta* (final oblation). After emerging from the *Avabhṛta* and after performing the *Udayanīya* (concluding oblation) he offers the *Paśu-Puroḍāśa* of the barren cow and prepares the oblation to the Devikās. Now Prajāpati, having achieved his objective, considered himself quite capable. Getting established in the quarters, he conceived this whole universe and went on creating. Since he thus conceived (*dadhat*) and went on creating (*vidadhat*) all these creatures, he came to be known as *Dhātā*. Similarly, this Yajamāna getting himself established in the quarters goes on conceiving and creating all these.

29. As to why he performs these oblations — the *Agni*-altar is the quarters, which he lays down in advance in the form of the Darbhastambha (fistful of *darbha* grass) and the four unbaked bricks (clods of earth called

चितेरसपत्ना नाकसदः पञ्चचूलास्ता ऊर्ध्वा उत्क्रामन्त्य आयꣳस्ताभ्यः प्रजापतिरबिभेत्सर्वं वां इदमिमाः पराच्योऽत्येष्यन्तीति ता धाता भूत्वा पर्यगच्छत्तासु प्रत्यतिष्ठत्॥ २९॥

स यः स धातासौ स आदित्योऽथ यत्तद्दिशां परमं क्रान्तमेतत्तद्यस्मिन्नेष एतत्प्रतिष्ठितस्तपति॥ ३०॥

स यः स धातायमेव स धात्रो द्वादशकपालः पुरोळाशो द्वादशकपालो द्वादश मासाः संवत्सरः संवत्सरः प्रजापतिः प्रजापतिर्धाताथ यत्तद्दिशां परमं क्रान्तमेतानि तानि पूर्वाणि हवीꣳष्यनुमत्यै चरू एकायै चरुः सिनीवाल्यै चरुः कुह्वै चरुस्तद्यदेतानि निर्वपति यदेव तद्दिशां परमं क्रान्तं तस्मिन्नेवैनमेतत्प्रतिष्ठापयति तꣳ सर्वं जुहोत्येतस्यैव कृत्स्नतायै ता वा एता देव्यो दिशो ह्येताश्छन्दाꣳसि वै दिशश्छन्दाꣳसि देव्योऽथैष कः प्रजापतिस्तद्यद्देव्यश्च कश्च तस्माद्देविकाः पञ्च भवन्ति पञ्च हि दिशः॥ ३१॥

तदाहुर्नैतानि हवीꣳषि निर्वपन्नेदतिरेचयानीति[6] तानि वै निर्वपेदेव कामेभ्यो वा एतानि हवीꣳषि निरुप्यन्ते न वै कामानामतिरिक्तमस्ति यद्वै किं च पशुपुरोळाशमनु हविर्निरुप्यते पशावेव स मध्यतो मेधो धीयत उभयानि निर्वपत्यध्वरस्य चाग्नेश्चाध्वरस्य पूर्वमथाग्नेस्तस्योक्तो बन्धुरुच्चैः पशुपुरोळाशो भवत्युपाꣳश्वेतानीष्टिर्ह्यनुब्रूहि प्रेष्येति पशुपुरोळाशस्याहानुब्रूहि यजेत्येतेषामिष्टिर्हि[7] समानः स्विष्टकृत्समानीला तस्य वा एतस्य पशोर्जुह्वति समिष्टयजूꣳष्यभ्यवयन्ति हृदयशूलेनावभृथꣳ सꣳस्था ह्येष पशुर्हृदयशूलेन चरित्वा॥ ३२॥

६. निर्वपेन्नेदति MD
७. इष्टिर्वा TE.H

logeṣṭakās). They are the *prāṇabhṛts* in the first layer, (the four *logeṣṭakās* are placed on four sides and the bunch of grass in the middle representing the five quarters). In the second, third and fourth layers, the bricks are placed in the same order from the east onwards. In the fifth layer the *asapatnās*, the *nākasads* and *pañcacūḍás* are also placed in the same order so as to represent the quarters and they tend to go out upwards. Prajāpati got scared of them, "These bricks(quarters) thus moving away may well go beyond this universe." Since he has become the *Dhātā*(the one who orders about regarding creation) he went round and got himself established in them.

30. He who is that *Dhātā* is same as yonder sun. And out of those quarters in that one which has moved upwards farthest, the sun gets firmly established and shines.

31. This *Puroḍāśa* to *Dhātā* in twelve potsherds is the same as that of *Dhātā*. It is in twelve potsherds because the year has twelve months and the year is Prajāpati; Prajāpati is *Dhātā*. Now out of the quarters that which has moved upwards farthest is the same as these previous oblations (consisting of) – a *caru* to Anumati; a *caru* to Rākā; a *caru* to Sinīvāli, a *caru* to Kuhū. When he prepared these *carus*, he establishes Prajāpati in that quarter which has moved upwards farthest. He offers the whole of that for the completeness of Prajāpati himself. These are the goddesses because they are the quarters. The quarters are metres and metres are goddesses (*devīs*). Prajāpati is *Ka* and thus the *devīs* and *Ka* together become *Devikās*. They are five oblations corresponding to the five regions.

32. Now some say, "He should not offer these oblations, since he will be doing something in excess." Let him not mind this; he may offer them. For these oblations are for special wishes and in the case of wishes there is no question of excess. Moreover, these oblations offered after the offerings of *Paśu-Puroḍāśa* are offered by placing them inside the *Paśu* as its sacrifical essence. For both of them, the Sviṣṭakṛt offering is the same and the *Iḍā* also is the same. They offer the *Samiṣṭayajūs* oblation of that same barren-cow offering. They go for the Avabhṛta ablution with the *Hṛdayaśūla* because this *Paśu* offering marks the end, after proceeding with the *Hṛdayaśūala*.

प्रत्येत्य वैश्वकर्मणानि जुहोति विश्वानि कर्माण्ययमग्निस्तान्यस्यात्र सर्वाणि कर्माणि कृतानि भवन्ति तान्येतत्प्रीणाति तानि हविषा देवतां करोति यस्यै वै देवतायै हविर्गृह्यते सा देवता न सा यस्यै न गृह्यतेऽथो विश्वकर्मा यमग्निस्तमेवैतत्प्रीणाति ॥३३॥

यद्वेव वैश्वकर्मणानि जुहोति प्रायणं च ह्यग्नेरुदयनं च सावित्राणि प्रायणं वैश्वकर्मणान्युदयनꣳ स यत्सावित्राण्येव जुहुयान्न वैश्वकर्मणानि यथा प्रायणमेव कुर्यान्नोदयनं तादृक्तदथ यद्वैश्वकर्मणान्येव जुहुयान्न सावित्राणि यथोदयनमेव कुर्यान्न प्रायणं तादृक्तत् ॥३४॥

उभयानि जुहोति प्रायणं च तदुदयनं च करोत्यष्टावमूनि भवन्त्येवमिमानि तद्यथा प्रायणं तथोदयनं करोति स्वाहाकारोऽमीषां नवमो भवत्येवमेषां तद्यथा प्रायणं तथोदयनं करोत्याहुतिरमीषां दशमी भवत्येवमेषां तद्यथा प्रायणं तथोदयनं करोति सन्ततां तत्राहुतिं जुहोति रेतो वै तत्र यज्ञो रेतसोऽविच्छेदाय स्रुवेणेह स्वाहाकारं निरुक्तꣳ हि रेतो जातं भवति॥३५॥

यदाकूतात्समसुस्रोद्धृदो वा मनसो वा संभृतं चक्षुषो वेत्येतस्माद्धेतत्सर्वस्मादग्रे कर्म समभवत्तदनु प्रेत सुकृतामु लोकं·यत्र ऋषयो जग्मुः प्रथमजाः पुराणा इत्यमूनेतदृषीनाह॥३६॥.

एतꣳ सधस्थ परि ते ददामीति स्वर्गो वै लोकः सधस्थस्तदेनꣳ स्वर्गाय लोकाय परिदधाति यमावहाच्छेवधिं जातवेदाः अन्वागन्ता यज्ञपतिर्वो अत्र तꣳ स्म जानीत परमे व्योमन्निति यथैव यजुस्तथा बन्धुः॥३७॥

33. Having returned after the Śūla-Avabhṛta, he offers the oblations to Viśvakarmā. This Agni-*cayana* means all rites; for, all the sacrificial rites happen to be performed here. Those are gratified by this. By means of the *havis* he makes them (all sacrifical rites) into a deity. That for which *havis* is prepared is alone a deity and not the one for which it is not prepared. Thus this Viśvakarmā is this *Agni*-altar and by this, he pleases him.

34. Why he offers the *Vaiśvakarma* oblations. The *Agni*-altar has a *prāyaṇa* (beginning) and an *udayana* (ending). The *Sāvitra* oblations form the *prāyaṇa* and the *Vaiśvakarma* oblations, its *udayana*. If one were to offer only the *Sāvitra* oblations and not the *Vaiśvakarma*, it would amount to having only the beginning without the end. If one were to offer only the *Vaiśvakarma* oblations and not the *Sāvitra*, it would be like having the conclusion and not the beginning.

35. He offers both the *prāyaṇa* as well as the *udayana*. They (*Sāvitras*) are eight offerings and the same is the number of Vaiśvakarmans. As in the beginnings, so in the end. The *svāhākāra* is associated with those (*Sāvitras*). So it is of these and thus the ending is just like the beginning. There (in *Sāvitras*), the offering is the tenth (eight formulas followed by *svāhā* and the offering is the tenth). Same is the case of *Vaiśvakarmans*. Thus the ending and the beginning are the same. In that *Sāvitra*, he offers continuously so that there is no break in the flow of the seed, because it is the seed that constitutes the offering and it should have continuity. On this occassion (of *Vaiśvakarman*) he offers by means of the ladle at the pronouncement of *svāhā*. Because when it is born, the seed becomes distinct.

36. He offers saying, "Whatever has flowed out of the will or the heart or collected from the mind or the eye, after that you go forward — to the world of the righteous where the ancient *ṛṣis*, first-born, went." Thus he identifies them with the seven *ṛṣis*.

37. "O divine seat, I entrust this unto you." The divine seat is indeed the heavenly world and thus he entrusts him to the heavenly world. "This treasure which the Jātavedas shall bring there. Here the lord of the sacrifice will follow you and you identify him in that supreme heaven." As the text, so the meaning.

एतं जानाथ परमे व्योमन्देवाः सधस्थाविद रूपमस्य यदागच्छात्पथिभिर्देवयानैरिष्टापूर्ते कृणवथाविरस्मा इति यथैव यजुस्तथा बन्धुरुद्बुध्यस्वाग्ने येन वहसीति तयोरुक्तो बन्धुः॥३८॥

प्रस्तरेण परिधिना स्रुचा वेद्या च बर्हिषा ऋचेमं यज्ञं नो नय स्वर्देवेषु गन्तव इत्येतैर्नो यज्ञस्य रूपैः स्वर्गं लोकं गमयेत्येतत्॥३९॥

यद्दत्तं यत्परादानं यत्पूर्तं याश्च दक्षिणाः तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधदिति यच्चैव संप्रति दद्मो यच्चासंप्रति तन्नोऽयमग्निर्वैश्वकर्मणः स्वर्गे लोके दधात्वित्येतत्॥४०॥

यत्र धारा अनपेता मधोर्घृतस्य च याः। तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधदिति यथैव यजुस्तथा बन्धुः॥४१॥

अष्टौ वैश्वकर्मणानि जुहोत्यष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति वैश्वकर्मणानि हुत्वा नाम करोति यदा वै सर्वः कृत्स्नो जातो भवत्यथ नाम कुर्वन्त्यत्र वा एष सर्वः कृत्स्नो जातो भवति नाम कृत्वा॥४२॥

अथैनमुपतिष्ठते सर्वेण वा एष एतमात्मना चिनोति स यदेतामत्रात्मनः परिदां न वदेतात्र हैवास्यैष आमानं वृञ्जीताथ यदेतामत्रात्मनः परिदां वदते तथो हास्यैष आत्मानं न वृङ्क्ते ये अग्नयः पाञ्चजन्या अस्यां पृथिव्यामधि तेषामसि त्वमुत्तमः प्र नो जीवातवे सुवेति ये के चाग्नयः पञ्चचितिका अस्यां पृथिव्यामधि तेषामसि त्वꣳ सत्तमः प्रो अस्मान् जीवनाय सुवेत्येतदनुष्टुभा वाग्वा अनुष्टुब् वागु सर्वाणि छन्दाꣳसि सर्वैरेवास्मा एतच्छन्दोभिर्निह्नुत उपस्थायाग्निꣳ समारोह्य निर्मथ्योदवसानीयया यजते॥४३॥

38. "Recognise him, and you gods, seated in the highest heaven; you identify his form when he arrives by the divine paths; you render the fruits of his noble deeds revealed to him." As the text, so its meaning. "*Udbudhyasvāgne*......etc." and "*Yena vahasi*..........etc." The meaning of these two have been explained.

39. "With bunch of grass, with enclosing sticks, with the *sruk*, with the altar, with the *barhis* (grass spread around the *vedī*) and with the *Ṛks* (verses of praise), lead you our Yajamāna unto heaven to join the gods." It only means "lead him to heaven with these identifications of a sacrificer, to the company of gods."

40. "Whatever is given as gift, what riches he has distributed, what acts of charity he has done and what *dakṣiṇās* he has given — all these, O Agni *Viśvakarman*, you entrust them to the gods in the heaven" — meaning "whatever we will be giving now and henceforth, those of ours let Agni *Viśvakarman* deposit in the heavenly world."

41. "Where there are the never-exhausting streams of honey and *ghee*, there in the heaven, may Agni *Viśvakarman* place us amidst the gods." As the text, so its meaning.

42. Thus he makes eight offerings, for, the Gāyatrī metre is eight syllabled and this *Agni*-altar belongs to Gāyatrī. As great as Agni is, as great as is his size, by so much food, he thus pleases him. After offering the *Vaiśvakarma* oblations he names (the fire on the altar) just as the one when completely born in full shape is given a name. Here the Agni is completely born in full shape. After naming it —

43. He stands reverentially in worship. He is indeed building him (fire-altar) up with his whole self and if he were to fail to announce his complete surrender to him, he (Agni) would here itself snatch away his self. Now that he announces his surrender, the Agni does not snatch away his self. "What fires of the five human races are here on this earth, out of them you are the supermost; enthuse us to live" — "whatever Agnis of five layers are there on this earth, out of them you are the supermost and you enthuse us to live on" — this is what he means by this Anuṣṭubh verse. Anuṣṭubh is indeed speech and speech means all metres. Thus by means of all the metres he worships him. Having reverentially stood by the fire and lifted it and churned it out, he offers the *Udavasanīya* oblation.

अथ मैत्रावरुण्या पयस्यया यजते देवत्रा वा एष भवति य एतत् कर्म करोति दैवम्वेतन्मिथुनं यन्मित्रावरुणौ स यदेतयानिष्ट्वा मानुष्यां चरेत्प्रत्यवरोहः स यथा दैवः सन्मानुषः स्यात्तादृक्तदथ यदेतया मैत्रावरुण्या पयस्यया यजते दैवमेवैतन्मिथुनमुपैत्येतयेष्ट्वा कामं यथा प्रतिरूपं चरेत्॥४४॥

यद्वेवैतया मैत्रावरुण्या पयस्यया यजते प्रजापतेर्विस्रस्ताद्रेतः परापतत्तं यत्र देवाः समस्कुर्वंस्तदस्मिन्नेतया मैत्रावरुण्या पयस्यया रेतोऽदधुस्तथैवास्मिन्नयमेतद्दधाति स यः स प्रजापतिर्व्यस्रंसतायमेव स योऽयमग्निञ्चीयतेऽथ यदस्मात्तद्रेतः परापतदेषा सा पयस्या मैत्रावरुणी भवति प्राणोदानौ वै मित्रावरुणौ प्राणोदाना उ वै रेतः सिक्तं विकुरुतः पयस्या भवति पयो हि रेतो यज्ञो भवति यज्ञो ह्येव यज्ञस्य रेत उपांशु भक्त्युपांशु हि रेतः सिच्यतेऽन्तो भवत्यन्ततो हि रेतो धीयते॥४५॥

तस्यै वाजिनेन चरन्ति तस्मिन्दक्षिणां ददाति तूपरौ मिथुनौ दद्यादित्यभ्याज्ञाय नैवमन्य इति ह स्माह माहित्थिः स्रवत्यु हैषाग्निचित आहुतिः सोमाहुतिर्यामनिष्टके जुहोति॥४६॥

स स्वयमातृण्णा एवोपदधीतेमे वै लोकाः स्वयमातृण्णा इम उ लोका एषोऽग्निश्चितः॥४७॥

ऋतव्या एवोपदधीत संवत्सरो वा ऋतव्याः संवत्सर एषोऽग्निश्चितः॥४८॥

44. He then makes the *Payasyā* offering to Mitrā-Varuṇa. He who performs this rite indeed becomes divine and this Mitrā-Varuṇa is a divine pair. If he were to have sex with a human women without performing this, it would amount to a descent; because that would be like a divine being returning to the human level. By making this *Payasyā* to Mitrā-Varuṇa, he becomes one who approaches a divine mate. After offering this, he may have sexual union with a human woman as he wishes.

45. Again, why he makes this *Payasyā* offering to Mitrā-Varuṇa – when Prajāpati got disjointed, his seed spilled out. When the gods replenished him, they restored his seed by means of this *Payasyā* offering to Mitrā-Varuṇa. Similarly, this Yajamāna restores it into him. That Prajāpati who got disjointed is the same as this altar which is being built up. That seed which was implanted into him is this *Payasyā* to Mitrā-Varuṇa. Mitra and Varuṇa are *prāṇa* and *udāna*. The *prāṇa* and *udāna* are the ones which put to shape the spilled seed. This offering is of *Payasyā*; for, *payas* or milk is the seed, the sacrifice. Sacrifice itself is the seed of sacrifice. This is offered silently for the seed is implanted silently. It is done at the end for, the seed is deposited at the end.

46. They proceed in that with the offering the *vājin* (whey). At this offering, he gives a *dakṣiṇā*. They say, "Let him give a pair of hornless he-goats." Māhitthi said, "Knowingly others do not give them" (perhaps Māhitthi meant that the two hornless he-goats do not form a Mithuna or a couple and that one of them should be a she-goat). The offering of the Agni-*cit* flows away (goes to waste) as a *Soma* offering on a fire-altar without bricks. (This is with reference to later *kratus* done by a Yajamāna who has once done the *cayana*).

47. (Now the doubt arises whether he has to do the *cayana* everytime and so it is clarified) He need only set up the naturally perforated bricks; for, the *svayamātṛṇṇās* are these worlds and this fire-altar built up is all these worlds.

48. (Alternately) He may lay down the *ṛtavyās* (seasonal bricks) in the place of the full *Agni*-altar for subsequent *iṣṭis*). The *ṛtavyās* are the year and this *Agni*-altar is the year.

विश्वज्योतिष एवोपदधीतैता वै देवता विश्वज्योतिष एता उ देवता एषोऽग्निश्चितः॥४९॥

पुनश्चितिमेवोपदधीत पुनर्यज्ञो हैष उत्तरा हैषा देवयज्या पुनर्यज्ञमेवैतदुपधत्त उत्तरामेव देवयज्यामुप हैनं पुनर्यज्ञो नमतीति न तथा कुर्याद्यो वाव चितेऽग्निर्निधीयते तामेवेष्टकामेष सर्वोऽग्निरभिसंपद्यते तद्यदग्नौ जुहोति तदैवास्य यथा सर्वस्मिञ्छाण्डिले सञ्चिते पक्षपुच्छवत्याहुतयो हुताः स्युरेवमस्यैता आहुतयो हुता भवन्ति सर्वाणि वा एष भूतानि सर्वान् देवान् गर्भी भवति योऽग्निं बिभर्ति स योऽसंवत्सरभृतं चिनुत एतानि ह स सर्वाणि भूतानि गर्भं भूतं निर्हते योन्वा[९] इमं मानुषं गर्भं निर्हन्ति तन्वेव परिचक्षतेऽथ किं य एतं देवो ह्येष नासंवत्सरभृतस्यर्त्विजा भवितव्यमिति ह स्माह वात्स्यो नेदस्य देवरेतसस्य निर्हण्यमानस्य मेघसानीति॥५०॥

षण्मास्यमन्तमं चिन्वीतेत्याहुः षण्मास्या वा अन्तमागर्भा जाता जीवन्तीति स यज्यत्संवत्सरभृते महदुक्थꣳ शꣳसेद्दृगशीतीः शꣳसेदसर्वं वै तद्यदसंवत्सरभृतोऽसर्वं तद्यद्दृगशीतयो विकृष्टं त्वेनꣳ स भूयो विकर्षेद्यदि चैव संवत्सरभृतः स्याद्यदि चासंवत्सरभृतः सर्वमेव महदुक्थꣳ शꣳसेदथ ह शाण्डिल्यायनः प्राच्यां जगाम तꣳ ह दैय्यांपातिरुवाच शण्डिल्यायन कथमग्निश्चेतव्यो ग्लायामो ह संवत्सरभृतायाग्निमु चिकीषामह[१०] इति॥५१॥

स होवाच कामं न्वा एतꣳ स चिन्वीत येन पुरा संवत्सरं भृतः स्यात्तꣳ ह्येव तं भृतꣳ सन्तं चिनुत इति॥५२॥

कामम्वेवैनꣳ स चिन्वीत यः संवत्सरमभिषविष्यन्त्स्यादेष वा एनं प्रत्यक्षमन्नेन बिभर्त्येताभिराहुतिभिः॥५३॥

९. योन्वेव MD
१०. चिकीषामहा My

49. (Alternately) he may lay down the *viśvajyoti* bricks. Because these bricks are these deities and this fire altar is all these deities.

50. (Alternately) he may lay down the *punaściti*, for, it is a repeated sacrifice and it is a higher form of worship of the gods. Some say, "He may straight away repeat the sacrifice (without bothering to build up a *citi*) and the sacrifice will definitely bend to him." It should not be done so when the fire is placed on the *cita* (altar) namely the *Āhavanīya*, this entire Agni occupies that *Iṣṭakā* (*Āhavanīya*) and when he offers into that, it is as good as offering into the fire-altar as designed by Śāṇḍila with wings and tail. For, this *Āhavanīya* has in its womb, all these beings and all the gods. He who builds him when he has not carried that (pregnancy) for one year kills all beings which are in embryo form. Even one who kills a human embryo is condemned and what is to be told of one who kills Agni, who is a god. Let not anyone agree to be a *Ṛtvik* where the Agni is not carried about for one full year, lest he should be a party to this killing of a divine embryo", said Vātsya.

51. At least six months should have been completed after the *cayana* (to build an altar) for, they say that six months old embryos are the last that live when born. If he were to recite the *Mahad Uktha* on the one not carried for one year, he should recite at least the Aśītis. For, that which is not carried for one year is incomplete and the Aśītis are incomplete but this means he will further disturb the *Agni*-altar which is already disturbed. Whether the Agni is carried for a year or not, yet it is as good as completed one year, he should recite the whole of *Mahad Uktha*. Once Śāṇḍilyāyana had gone to the eastern region, Daiyyāmpati asked him, "Śaṇḍilyāyana, how is Agni to be built? For, we are vexed of carrying him for one year, but yet we would like to build him."

52. He said, "Let him, by all means build him. Since he has carried him for one year because that alone he builds as one that has been carried for a year in the womb." (In his case, the rule of carrying for one year is not applicable since after the first *cayana*, he has got it in his womb).

53. "Let him also build him, who intends to do *Soma*-pressing for one year because he directly sustains him by food in the form of those oblations."

कामम्वेवैनꣳ स चिन्वीत यः संवत्सरमग्निहोत्रं जुहुयाद्विभर्ति वा एनमेष योऽग्निहोत्रं जुहोति॥५४॥

कामम्वेवैनꣳ स चिन्वीत यः संवत्सरं जातः स्यात्प्राणो वा अग्निस्तमेतद्विभर्त्यथ ह वै रेतः सिक्तं प्राणोऽन्ववरोहति तद्विन्दते तद्यज्जातं-जातं विन्दते तस्माज्जातवेदास्तस्मादप्येवंवित्कामꣳ सद्योभृतं चिन्वीत यदु ह वा एवंवित्पिबति वा पाययति वा तदेवास्य यथा सर्वस्मिञ्छाण्डिलेऽग्नौ सञ्चिते पक्षपुच्छवत्याहुतयो हुताः स्युरेवमस्यैता आहुतयो हुता भवन्ति॥५५॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

इन्द्र एतत्सप्तर्चमपश्यन्न्यूनस्याप्त्या अतिरिक्तस्यानतिरिक्त्यै व्यृद्धस्य समृद्ध्या अथ ह वा ईश्वरोऽग्नि चित्वा किञ्चिद्दौरितमापत्तोर्विवाह्वलितोर्यद्वा यदा ह वा एतच्छ्यापर्णः सायकायनः शुश्रावाथ हैतत्कर्मोपदधर्ष॥१॥

सैषा त्रयस्य समृद्धिरग्नेः समृद्धिर्योऽग्निं चिनुते तस्य समृद्धिर्योऽग्निं चिनोति तस्य समृद्धिस्तद्यदेतेनोपतिष्ठते यदेवास्यात्र विद्वान्वाविद्वन्वाति हि[1] रेचयति न वाभ्यापयति तदेवास्यैतेन सर्वमाप्नोति यदस्य किञ्चानाप्तं य उ तस्यामनुष्टुभृचि कामोऽत्रैव तमाप्नोत्यथो एतस्मादेवैतत्कर्मणो रक्षाꣳसि नाष्ट्रा अपहन्ति नो हैनमनुव्याहारिणस्तृण्वते तस्मादप्येवंवित्कामं परस्मा अग्निं चिनुयादीश्वरो ह श्रेयान्भवितोः॥२॥

वार्त्रहत्याय शवसे सहदानुं पुरूहूत क्षियन्तमिति वार्त्रघ्नीभ्यां प्रथमाभ्यामुपतिष्ठत एतद्वै देवा

१. वा My

54. "Let him also build it, who offers the *Agnihotra* for a year; for, he who performs *Agnihotra* indeed sustains him (Agni)."

55. "And further let him who was born a year after conception also can build; for, Agni is *prāṇa* and it is him, he carries. It is in the form of *prāṇa* it enters the implanted seed and takes possession of it. Since he takes possession (*vid*) of everyone that is born (*jāta*) he is called Jātavedas. Hence even he who knows this can build him as one carried for a year within his womb. Indeed if one who knows this either drinks Soma or offers the drink to anyone else; that itself is as good as oblation offered in the complete Śāṇḍila fire-altar built up with wings and tail." (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Indra discovered these seven *Ṛk mantras* to make up the deficiency (in *Agni*-altar); to make non-excessive what is in excess, and to perfect what is imperfect. Indeed, after building an *Agni*-altar, one is likely to get into some trouble, or he faulters or some sucn. When Śyāparṇa Sāyakāyana heard this, he ventured into this action.

2. This is for perfecting three things; the perfecting of the *Agni*-altar, perfecting of the one who builds it for him and perfecting of the one who causes it to be built. When he stands by in worship with this (hymn), everything is perfected. Whether knowing or unknowing, he has done anything in excess or he has failed to complete anything in this setting up of the *Agni*-altar. He thus obtains all that which he has not obtained. Whatever wish there is in the first Anuṣṭubh *mantra*, that he gains even now. Besides, he keeps away the terrible Rākṣasas from this holy performance and they no more strike him, while reciting the offering chants. Hence, one who knows this may as well build an *Agni*-altar even for the enemy; because he is able to win him over.

3. "O Indra, we call you here for the mighty prowess that killed Vṛtra; for victory in battle" and "O Indra! often-invoked! smash the handless Kunavu hiding here with the Danus ......" thus with the first two *mantras* related to the killer of Vṛtra, he worshipfully stands by the *Agni*-altar. This rite, the gods performed when they were free from sin, after having killed

वृत्रं पाप्मानꣳ हत्वापहतपाप्मान एतत्कर्माकुर्वत तथैवैतद्यजमानो वृत्रं पाप्मानꣳ हत्वापहतपाप्मैतत् कर्म कुरुते॥३॥

वि न इन्द्र मृधो जहि मृगो न भीमः कुचरो गरिष्ठा इति वैमृधीभ्यां द्वितीयाभ्यामेतद्वै देवा मृधः पाप्मानꣳ हत्वापहतपात्मान एतत्कर्माकुर्वत तथैवैतद्यजमानो मृधः पाप्मानꣳ हत्वापहतपाप्मैतत्कर्म कुरुते॥४॥

वैश्वानरो न ऊतये पृष्टो दिवि पृष्टो अग्निः पृथिव्यामिति वैश्वानरीभ्यां तृतीयाभ्यामेतद्वै देवा वैश्वानरेण पाप्मानं दग्ध्वापहतपाप्मान एतत्कर्माकुर्वत तथैवैतद्यजमानो वैश्वानरेण पाष्मानं दग्ध्वापहतपाप्मैतत्कर्म कुरुते॥५॥

अश्याम तं काममग्ने तवोतीत्येकया कामवत्यैतद्वै देवाः षळृचेन पाप्मानमपहत्यैकया कामवत्यैकधान्ततः सर्वान्कामानात्मनन्नकुर्वत तथैवैतद्यजमानः षळृचेन पाप्मानमपहत्यैकया कामवत्यैकधान्ततः सर्वान्कामानात्मन् कुरुते॥६॥

सप्तर्चं भवति सप्तचितिकोऽग्निः सप्तर्तवः सप्त दिशः सप्त देवलोकाः सप्त स्तोमाः सप्त पृष्टानि सप्त छन्दाꣳसि सप्त ग्राम्याः पशवः सप्तारण्याः सप्त शीर्षन्प्राणा यत्किञ्च सप्तविधमधिदेवत मध्यात्मं तदेनेन सर्वमाप्रोति ता अनुष्टुभमभिसंपद्यन्ते वाग्वा अनुष्टुब्वाचैवास्य तदाप्रोति यदस्य किञ्चानाप्तम्॥७॥

अष्टर्चेनोपतिष्ठेतेत्यु हैक आहुर्वयं ते अद्य ररिमा हि काममिति द्वितीयया कामवत्या सप्त पूर्वास्तदष्टावष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्य तदाप्रोति

Vṛtra, the evil. Similarly, this Yajamāna, after killing Vṛtra, the evil, becomes free from sin and performs this rite.

4. "O Indra, break to pieces those who scorn us ....." and "You are the terrible beast from the distant mountain, stealth moving ...." — this with the second pair of *mantras* referring to Indra, the Vimrdha, (he worshipfully stands by). The gods after killing those evil ones who scorned them, performed this rite, freed from sin. In the same way, this Yajamāna now, having killed those evil ones who scorn him, gets freed of sin and performs this rite (of *Upasthāna*).

5. "May Agni-Vaiśvānara come forward from afar to our help" and "O Agni, you are sought after in the sky; sought after on the earth ...." thus with the third pair of *mantras* referring to Agni-Vaiśvānara (he worshipfully stands by). The gods having burnt away by Agni-Vaiśvānara all evil, got freed from sin and performed this rite. Similarly, this Yajamāna, now after having burnt out all evil and becoming sinless, performs this rite.

6. "May we obtain this wish, O Agni ! with your help" — thus (he worshipfully stands by) with our *mantra* containing wishes. The gods having warded off evil by means of the six *mantras* (mentioned above) now, with this one *mantra* containing wishes. In the same way, this Yajamāna, by means of the six *Ṛks*, having driven away evil, with this single *mantra* containing wishes, in one stroke owns to himself all the wishes.

7. Thus they are seven *Ṛk mantras*; for, *Agni*-altar is seven layered; there are seven seasons; there are seven heavenly worlds, there are seven *stomas*; seven *pṛsthas*; seven metres, seven are the domestic animals and seven wild animals; there are seven *prāṇa* (channels) in the head; thus whatever divine or physical is there sevenfold — all that he obtains by this. They together constitute (eight) Anuṣṭubh *mantras*; (seven *mantras* have two in Gāyatrī — 2 x 24 = 48; four in Triṣṭubhs — 4 x 44 = 176; and one Anuṣṭubh - – 1 x 32 = 32 — totalling thus 256 syllables which were divided by 32 come to eight Anuṣṭubhs). Anuṣṭubh is speech and it is by speech, he gains for him (to the *Agni*-altar) all that is not yet gained by him.

8. Some others say, "Let him worshipfully stand by with eight *Ṛk mantras*." By a second *mantra* containing the wish...... in addition to the seven

यदस्य किञ्चानासमथो एवꣳ समं देवते भजेते इति न तथा कुर्यादेता वाव सप्ताष्टावनुष्टुभो भवन्ति स योऽष्टर्चे कामोऽत्रैव तमाप्नोति॥८॥

ऐन्द्राग्नीभिरुपतिष्ठत ऐन्द्रोग्नोऽग्निर्या वानग्निर्यावत्यस्य मात्रा तावतैवास्य तदाप्नोति यदस्य किञ्चानासमिन्द्राग्नी उ वै सर्वे देवाः सर्वदेवत्योऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्य तदाप्नोति यदस्य किञ्चानासम्॥९॥

तद्धैके कर्मणः कर्मण एवैतां प्रतिपदं कुर्वतेऽपहतपाप्मान एतत्कर्म करवामहा इति पुरीषवतीं चितिं कृत्वोपतिष्ठेतेत्यु हैक आहुस्तत्र हि सा सर्वा कृत्स्ना भवतीति स यथा कामयेत तथा कुर्यादिति नु चयनस्य॥१०॥

अथातोऽचयनस्य त्रयो ह वै समुद्रा अग्निर्यजुषां महाव्रतꣳ साम्नां महदुक्थमृचाꣳ स यो[2] हैतानि परस्मै करोत्येतान्ह स समुद्राञ्छोषयते ताञ्छुष्यतोऽन्वस्य छन्दाꣳसि शुष्यन्ति छन्दाꣳस्यनु लोको लोकमन्वात्मात्मानमनु प्रजा पशवः स ह श्वः श्व एव पापीयान् भवति य एतानि परस्मै करोत्यथ य एतान्यकृत्वा परस्मा अपि सर्वैरन्यैर्यज्ञक्रतुभिर्याजयेदेतेभ्यो हैवास्य समुद्रेभ्यश्छन्दाꣳसि पुनराप्यायन्ते छन्दाꣳस्यनु लोको लोकमन्वात्मात्मानमनु प्रजा पशवः स ह श्वः श्व एव श्रेयान्भवति य एतानि परस्मै न करोत्यथैष ह वा अस्य दैवोऽमृत आत्मा स य एतानि परस्मै करोत्येतꣳ ह सदैवममृतमात्मानं परस्मै प्रयच्छत्यथ शुष्क एव स्थाणुः परिशिष्यते॥११॥

२. स य एतानि V2

already mentioned, they make it eight. Gāyatrī consists of eight syllables and *Agni*-altar is of Gāyatrī; as great as Agni is, as great as is his size, by so much, he thus gains for him whatever is not yet gained by him. "Moreover (by doing thus) the two deities are equally worshipped" — let him not do so (i. e. add the eight *Ṛk mantra*). Because those seven (aforesaid) themselves become eight Anuṣṭubhs. That which is in the eightfold *Ṛk mantras* is available here (in the seven) itself.

9. He worshipfully stands by with *mantras* dedicated to Indra and Agni, for, the *Agni*-altar belongs to both Indra and Agni. As great as Agni is, as great as is his size, by so much he thus gains for him, whatever has not been gained by him. Moreover, Indra and Agni are all the gods and the *Agni*-altar belongs to all the gods. As great as Agni is, as great as is his size, by so much he thus gains for him, whatever has not been gained by him.

10. Some observe this (*Upasthāna*) before every performance saying, "Let me perform this rite, after freeing myself from sin." Some others say, "Let him do this *Upasthāna* after covering each layer with loose soil, for, it is at that stage, that particular layer gets completed and becomes whole." Let him do as he wishes. This much about the *cayana* (building up of the *Agni*-altar).

11. Now about the non-building (*acayana*). Truly there are three oceans; the *Agni*-altar is the ocean of *Yajus* formulas; the *Mahāvrata* of the *Sāmans* and the *Mahad Uktha* of the *Ṛks*. When one does these for some one else, he actually causes these oceans to dry up. By their drying up, his Vedas get dried up; his world gets dried up after the Vedas and following the world his self gets dried up and after his own self, his offsprings and cattle — thus he who performs these for someone else, dilapidates day by day. Without doing these (*Cayana*, *Mahāvrata* and *Mahad Uktha*) for others, if he were to officiate even in all other sacrificial rites, for him the metres again replenish themselves from out of those oceans and after the metres, the world; after the world, his own self and after his own self, his offsprings and cattle. Surely, he who does not perform those rites for another, prospers day by day. For, these rites are his divine immortal body and by performing them for another, he gives away his divine body to another and is left with a dried up stump.

तदैके कृत्वा कुर्वते हि प्रति वा कारयन्त एषा प्रायश्चित्तिरिति न तथा कुर्याद्यथा शुष्कꣳ स्थाणुमुदकेनाभिषिञ्चेत्तादृक्तत्पूयेद्वा वै स वि वा म्रित्येनैतस्य प्रायश्चित्तिरस्तीत्येव विद्यादथ ह स्माह शाण्डिल्यस्तुरो ह कावषेयः कारोत्यां देवेभ्योऽग्निं चिकाय तꣳ ह देवाः पप्रच्छुर्मुने यदलोक्यामग्निचित्यामाहुरथ कस्माद चैषीरिति॥१२॥

स होवाच किं नु लोक्यं किमलोक्यमात्मा वै यज्ञस्य यजमानोऽङ्गान्यृत्विजो यत्र वा आत्मा तदङ्गानि यत्रो अङ्गानि तदात्मा यदि वा ऋत्विजोऽलोका भवन्त्यलोक उ तर्हि यजमान उभये हि समानलोका भवन्ति दक्षिणासु त्वेव न संवदितन्यꣳ संवादेनैवर्त्विजोऽलोका इति॥१३॥इति द्वितीयं ब्राह्मणम् ॥

॥ इति सप्तमोऽध्यायः ॥

॥ इति साचितिकाण्डं समाप्तम् ॥

12. Now some say, "Having performed there for another, they either perform them for themselves or get them performed again (by yet another) and this is an atonement." This is not to be done so. It would be equal to watering a dried up stump (of a tree); it will either rot or die. One should realise that there is no atonement for this. Śāṇḍilya once said, Tura kāvaṣya one built an *Agni*-altar for the gods at Kāroti. The gods asked him, "O Sage, they say that building of *Agni*-altar is not a means to heaven and so why have you built it?"

13. He said, "What happens to be the means to heaven and what is not the means to heaven? The Yajamāna is the self of the sacrifice and the Ṛtviks are its limbs. Where there is the self (body), there the limbs are and where the limbs are, there is the body. If the Ṛtviks are to miss the heavens, then the Yajamāna also misses it. Because both of them share the same worlds. Only in the case of *dakṣiṇās* there should be no bargaining. Only by bargaining in the matter of *dakṣiṇās* the Ṛtviks forego their claim to the heaven." (Second Brāhmaṇa Ends.)

(Chapter Seven Ends.)

(SĀCITI KĀṆḌA ENDS)

अग्निरहस्यकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

अग्निरेष पुरस्ताच्चीयते संवत्सर उपरिष्टान्महदुक्थꣳ शस्यते प्रजापतेर्विस्रस्तस्याग्रꣳ रसोऽगच्छत्॥१॥

स यः स प्रजापतिर्व्यस्रꣳसत संवत्सरः सोऽथ यान्यस्य तानि पर्वाणि व्यस्रꣳ सन्ताहोरात्राणि तानि॥२॥

स यः स संवत्सरः प्रजापतिर्व्यस्रꣳ सतायमेव स योऽयमग्निश्चीयतेऽथ यान्यस्य तान्यहोरात्राणि पर्वाणि व्यस्रꣳ सन्तेष्टका एव तास्तद्यदेता उपदधाति यान्येवास्य तान्यहोरात्राणि पर्वाणि व्यस्रꣳ सन्त तान्यस्मिन्नेतत्प्रतिदधाति तदेतदत्रैव यजुश्चितमत्रासम्॥३॥

अथ योऽस्य सोऽग्रꣳ रसोऽगच्छन्महत्तदुक्थं तमस्यतꣳ रसमृक्सामाभ्यामनुयन्ति तद्यत्तत्र यजुः पुरस्तादेत्यभिनेतैव तदेति यथादो मेऽमुत्रैकं तदाहरिष्यामीत्येवं तद्यजुः पुरस्तादेति तꣳ संवत्सर आप्नुवन्ति॥४॥

तमध्वर्युर्ग्रहेण गृह्णाति यत्तद्गृह्णाति तस्माद्ग्रहस्तस्मिन्नुद्गाता महाव्रतेन रसं दधाति सर्वाणि हैतानि सामानि यन्महाव्रतं तदस्मिन्त्सर्वैः सामभी रसं दधाति तस्मिन्होता महतोक्थेन रसं दधाति सर्वा हैता ऋचो यन्महदुक्थं तदस्मिन्त्सर्वाभिर्ऋग्भी रसं दधाति ते यदा स्तुवते यदानुशꣳसति॥५॥

अथास्मिन्नेतं वषट्कृते जुहोति तदेनमेष रसोऽस्येति न वै महाव्रतमिदꣳस्तुतꣳ शेत इति

AGNIRAHASYA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. First the *Agni*-altar is built up over a period of one year and then the *Mahad Uktha* is recited. When Prajāpati became exhausted, his vital essence flowed upwards.

2. Now that Prajāpati, the year, who got exhausted is the year and his those limbs which got disjointed, they are the days and nights.

3. That one, the Prajāpati, the year, who got exhausted is the same as this *Agni*-altar that is being built up. Those days and nights, his limbs which became disjointed are, doubtless the bricks. By placing these (bricks), he restores to him those disjointed days and nights; his disjointed limbs. What *yajuṣmatī* bricks (bricks laid down with specific *Yajus* formulas) he places in this altar, that much he restores the limbs.

4. That vital essence which flowed upward became the *Mahad Uktha.* That essence is what they (priests) seek for, by means of the *Ṛks* and *Sāmans*, with the *Yajus* marching in front as if leading that (search party). That *Yajus* marches in front as if saying, "That one is mine; I will find it out". They find out that (essence) in the course of a year.

5. The Adhvaryu collects it by means of a *graha* (*Soma*-cup). Since he collects (*gṛhṇāti*) by it, it is called *graha.* Into that, the Udgātā puts that vital essence by means of the *Mahāvrata Sāman.* Indeed the *Mahāvrata* is equal to all the *Sāmans.* So he puts that essence into it by means of all the *Sāmans.* The Hotā puts that vital essence into it by means of the *Mahad Uktha.* The *Mahad Uktha* is equal to all the *Ṛks.* So he puts that vital essence into it by means of all the *Ṛks.* They do so (put the vital essence into it) when they (the four members of the Udgātṛgaṇa) praise (by *Sāmans*) and he (the Hotā) recites the *śastras.*

6. Then he (Adhvaryu) offers that (vital essence contained in the *graha*) at the utterance of *Vaṣaṭ.* They consider it only as the vital essence of his

पश्यन्ति नो महदिदमुक्थमित्यग्निमेव पश्यन्त्यात्माह्यग्निस्तदेनमेते उभे रसो भूत्वापीत ऋक्च साम च तदुभे ऋक्सामे यजुरपीतः॥६॥

स एष मिथुनोऽग्निः प्रथमा च चितिर्द्वित्तीया च तृतीया च चतुर्थी चाथ पञ्चम्यै चितेर्यश्चितेऽग्निर्निधीयते तन्मिथुनं मिथुन उ एवायमात्मा॥७॥

अङ्गुष्ठा इति पुमांसोऽङ्गुलय इति स्त्रियः कर्णाविति पुमांसौ भ्रुवाविति स्त्रिया ओष्ठाविति पुमांसौ नासिके इति स्त्रियौ दन्ता इति पुमांसो जिह्वेति स्त्री सर्व एव मिथुनः सोऽनेन मिथुनेनात्मनैतन्मिथुनमग्निमप्येति॥८॥

एषात्रापीतिरप्यहैवं मिथुन इत्थं ह त्वेवापि मिथुनो वागेवेयं योऽयमग्निश्चितो वाचा हि चीयतेऽथ यश्चितेऽग्निर्निधीयते स प्राणः प्राणो वै वाचो वृषा प्राणो मिथुनं वाग्वेवायमात्माथ य आत्मन्प्राणस्तस्मिन्मिथुनं सोऽनेन मिथुनेनात्मनैतन्मिथुनमग्निमप्येति॥९॥

एषोऽत्रापीतिर्न ह वा अस्यापुत्रतायै काचन शङ्का भवति य एवमेतौ मिथुनावात्मानं चाग्निं च वेदान्नं ह त्वेवायमात्मा दक्षिणान्नं वनुते यो न आत्मेति ह्यप्यृषिणाभ्युक्तं तदिदमन्नं जग्धं द्वेधा भवति यदस्यामृतमूर्ध्वं तन्नाभेरूर्ध्वैः प्राणैरुच्चरति तद्वायुमप्येत्यथ यन्मर्त्यं पराक्तन्नाभिमत्येति तद्द्वयं भूत्वेमामप्येति मूत्रं च पुरीषं च तद्यदिमामप्येति योऽयमग्निश्चितस्तं तदप्येत्यथ यद्वायुमप्येति यश्चितेऽग्निर्निधीयते तं तदप्येत्येषो एवात्रापीतिः॥१०॥ इति प्रथमं ब्राह्मणम्॥

(Agni-Prajāpati) and not as the *Mahāvrata* that lies there and is praised. Nor they consider it as the *Mahad Uktha.* They notice only the *Agni*-altar. The *Agni*-altar is the body and these two (the *Mahāvrata* and the *Mahad Uktha*) the *Ṛk* and *Sāman* become that vital essence and enter it in (the body) and thus they both enter into the *Yajus.*

7. Now that *Agni*-altar consists of productive pairs; the first layer with the second, the third layer with the fourth and the fifth layer has the fire placed on it as its mate. So the body (of the altar) indeed, consists of pairs.

8. In the same manner (in human body) the thumbs and big toes are the males, while the fingers and small toes are the females; the ears are males and the eyebrows are the females; the two lips are the males and the nostrils are the females, the teeth are the males and the tongue is the female – thus all in pairs. So with this body of pairs (that vital essence) enters that *Agni*-altar consisting of pairs.

9. This is how it enters. Even in this way too (by the method in which the essence enters) the *Agni*-altar consists of productive pairs. The fire-altar built up here is the same as this speech; for, it is with speech it is built up. The fire placed on this altar is the *prāṇa. Prāṇa* is the male partner of speech. Indeed this body is speech and the *prāṇa* in it is its mate. With this body mated (with *prāṇa*) that essence enters the *Agni*-altar which is in pairs.

10. This is also the process of entering therein – there is no question of doubting him (Agni) being without issue, when one knows that the body (the altar) and *Agni* (fire) are in mating. But this self is food (since the self is also offered as *dakṣiṇā*) and *dakṣiṇā* is food. *Dakṣiṇā* fetches food, which is not the self – so said the *ṛṣi* (in the *Ṛgveda*). This food which is eaten becomes twofold; that part of it which is immortal is above the navel and moves upwards due to the upward moving *prāṇas* and enters the air. That part of it which is mortal, it is below and passes below the navel and having got split into two parts, enters this earth as urine and faeces. Now that which enters this earth, comes to the fire-altar built here (in the form of bricks) and that which enters the air, goes to that fire which is placed on the built-altar. This is also (a process of) entering therein. (First Brāhmaṇa Ends.)

द्वितीयं ब्राह्मणम्

प्रजापतिरिमांल्लोकानैप्सत्स एतं वयोविधमात्मानमपश्यदग्निं तं व्यधत्त तेनेमं लोकमाप्रोत्स द्वितीयं वयोविधमात्मानमपश्यन्महाव्रतं तद्व्यधत्त[1] तेनान्तरिक्षमाप्नोत्स तृतीयं वयोविधमात्मानमपश्यन्महदुक्थं तद्व्यधत्त तेन दिवमाप्नोत्॥१॥

अयं वाव लोक एषोऽग्निश्चितोन्तरिक्षं महाव्रतं द्यौर्महदुक्थं तस्मादेतानि सर्वाणि सहोपेयादग्निं महाव्रतं महदुक्थꣳ सह हीमे लोका असृज्यन्त तद्यदग्निः प्रथमश्चीयतेऽयꣳह्येषां लोकानां प्रथमोऽसृज्यतेत्यधिदेवतम्॥२॥

अथाध्यात्मं मन एवाग्निः प्राणो महाव्रतं वाङ्महदुक्थं तस्मादेतानि सर्वाणि सहोपेयात्सह हि मनः प्राणो वाक्तद्यदग्निः प्रथमश्चीयते मनो हि प्रथमं प्राणानाम्॥३॥

आत्मैवाग्निः प्राणो महाव्रतं वाङ्महदुक्थं तस्मादेतानि सर्वाणि सहोपेयात्सह ह्यात्मा प्राणो वाक्तद्यदग्निः प्रथमश्चीयत आत्मा हि प्रथमः संभवतः संभवति॥४॥

शिर एवाग्निः प्राणो महाव्रतमात्मा महदुक्थं तस्मादेतानि सर्वाणि सहोपेयात्सह हि शिरः प्राण आत्मा तद्यदग्निः प्रथमश्चीयते शिरो हि प्रथमं जायमानस्य जायते तस्माद्यत्रैतानि सर्वाणि सह क्रियन्ते महदेवोक्थमातमां ख्यायत आत्मा हि महदुक्थम्॥५॥

तदाहुर्यदेतानि सर्वाणि सह दुरुपापानि कैतेषामुपाप्तिरिति ज्योतिष्टोम एवाग्निष्टोमे ज्योतिष्टोमेनैवाग्निष्टोमेन यजेत तस्य वा एतस्य ज्योतिष्टोमस्याग्निष्टोमस्य त्रिवृद्बहिष्पवमानं तद्व्रतस्य शिरः पञ्चदश सप्तदशा उत्तरौ पवमानौ तौ पक्षौ पञ्चदशꣳ होतुराज्यꣳ सप्तदशं

१. तद्वधत्त TE

BRĀHMAṆA II

1. Prajāpati desired to gain these worlds. He saw this bird's shape body of the *Agni*-altar. He shaped it and thus gained this terrestrial world. He saw a second bird-shaped body, that is *Mahāvrata* (the chant with which the great rite is performed). He shaped it and thus gained this aerial world. He saw the third bird-shaped body, i.e. *Mahad Uktha*; he shaped it and thereby gained the sky.

2. This fire-altar which is built up is indeed this world; this *Mahāvrata* is the aerial world; this *Mahad Uktha*, the sky. All these, the altar, the *Mahāvrata*, and the *Mahad Uktha* are to be simultaneously undertaken because these worlds were created together. As to why this *Agni*-altar is built up first is because, of all the three, this terrestrial world was first made. This is the divine point of view.

3. Now in the physical plane — the fire-altar is the mind; the *Mahāvrata* is the *prāṇa* and the *Mahad Uktha* is the speech. Therefore all these are to be gained simultaneously; the mind, the *prāṇa* and the speech. But why the *Agni*-altar is built up first is because the mind preceedes the *prāṇa*.

4. The *Agni*-altar is the body; the *Mahāvrata* is the *prāṇa* and the *Mahad Ukhta* is the body. All these are to be gained simultaneously; the head, the *prāṇa* and the body. Why the *Agni*-altar is built up first because it is the head that appears first of anything that is born. Therefore when all these are made simultaneously, the *Mahad Uktha* (the great prayer) is indeed called Ātman (the greatest); for the body is indeed the *Mahad Uktha*.

5. The *Agni*-altar is the head and the *Mahāvrata* is the vital air and *Mahad Uktha* is the body. All these are to be gained simultaneously because it is along with the head that the vital air and body exist. As to why the *Agni*-altar is built first is because, whoever is born, his head is born first. Therefore when all these are produced simultaneously, the *Mahad Uktha* is considered the highest (Ātman), for the *Mahad Uktha* is the self (Ātman).

6. Now they ask, "If these three are difficult to be obtained together, by what means they can be obtained." (The reply is) by Jyotiṣṭom and Agniṣṭōma, i.e. by performing that Jyotiṣṭoma form of Agniṣṭoma. For this

पृष्ठमेकविꣳशं यज्ञायज्ञियं तत्पुच्छं तयोर्वा एतयोः पञ्चदश सप्तदशयोर्द्वात्रिꣳशत्स्तोत्रियास्ततो याः पञ्चविꣳशतिः स पञ्चविꣳश आत्माथ याः सप्ततियन्ति ताः परिमादः पशवो हैताः पशवः परिमाद एतावद्वै महाव्रतं तदेतदत्रैव महाव्रतमाप्नोति॥६॥

अथ होता सप्त छन्दाꣳसि शꣳसति चतुरुत्तराण्येकर्चानि विरालष्टमानि तेषां तिस्रश्चाशीतयोऽक्षराणि पञ्च चत्वारिꣳशच्च ततो या अशीतयः सैवाशीतीनामाप्तिरशीतिभिर्हि महदुक्थमाख्यायतेऽथ यानि पञ्च चत्वारिꣳशत्ततो यानि पञ्चविꣳशतिः स पञ्चविꣳश आत्मा यत्र वा आत्मा तदेव शिरस्तत्पक्षपुच्छान्यथ यानि विꣳशतिस्तदावपनमेतावद्वै महदुक्थं तदेतदत्रैव महदुक्थमाप्नोति तानि वा एतानि सर्वाणि ज्योतिष्टोम एवाग्निष्टोम आप्यन्ते तस्मादु ज्योतिष्टोमेनैवाग्निष्टोमेन यजेत॥७॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

प्रजापतिः प्रजा असृजत स ऊर्ध्वेभ्य एव प्राणेभ्यो देवानसृजत येऽवाञ्चः प्राणास्तेभ्यो मर्त्याः प्रजा अथोर्ध्वमेव मृत्युं प्रजाभ्योऽत्तारमसृजत॥१॥

तस्य ह प्रजापतेरर्धमेव मर्त्यमासीदर्धममृतं तद्यदस्य मर्त्यमासीत्तेन मृत्योरबिभेत्स बिभ्यदिमां प्राविशद्द्वयं भूत्वा मृच्चापश्च॥२॥

स मृत्युर्देवानब्रवीत्क्व नु सोऽभूद्यो नोऽसृष्टेति त्वद्बिभ्यदिमां प्राविक्षदिति[1] सोऽब्रवीत्तं वा अन्विच्छाम तꣳ संभराम न वा अहं तꣳ हिꣳसिष्यामीति तं देवा अस्या अधि

१. प्राविशदिति।

variety of Jyotiṣṭoma, there is the Bahiṣpavamāna *stotra* in Trivṛt *stoma*. This is the head of the *vrata*. The following two Pavamānas are in fifteenfold *stoma* and seventeenfold *stoma*. They are the two wings. Ājya *stotra* recited by the Hotā is in the fifteenfold. The Pṛṣtha *stotra* is in the seventeenfold and the Yajñāyajñīya *stotra* is in the twenty-onefold *stoma*. That is the tail. These two, the fifteenfold and the seventeenfold together consitute the thirty-two *stotriya* verses. Out of these, twenty-five represent this body which is twenty-fivefold; the balance seven are the Parimāda *Sāmans* (source of pleasure all around); because these are the cattle and just like cattle, they play around. This much is the *Mahāvrata* and here itself (in the Jyotiṣṭoma form of Agniṣṭoma) one obtains the *Mahāvrata*.

7. This Hotā recites seven metres, each following single *Ṛk* metre increasing by four syllables. The Virāj is the eighth. These eight together have two hundred and eighty-five syllables (three eighties plus forty-five). By the three eighties, the eighties of the *Mahad Uktha* are obtained; for the *Mahad Uktha* is counted by triplets of eighty. Out of the balance of forty-five, twenty-five represent this twenty-fivefold body and when the body is there, it includes the wings and the tail. The balance twenty are the insertions (*āvapana*). This much is the *Mahad Uktha*. By this one obtains the *Mahad Uktha* in this Jyotiṣṭoma form of Agniṣṭoma itself. Thus all these three are obtained in this Jyotiṣṭoma. Let him therefore perform the Jyotiṣṭoma and Agniṣṭoma (to gain the altar, the *Mahāvrata* and the *Mahad Uktha* simultaneously). (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Prajāpati created the living beings. He created the gods from his upward breathing (out-breathing) and the mortals from the downward *prāṇas* and over and above the mortals, he created Death, the devourer of the mortals.

2. Of the Prajāpati, only one half was mortal and the other half was immortal. That (half) which was mortal got scared of Mṛtyu (death). Out of fear he split into two; namely the clay and water and entered this earth.

3. That death asked the gods, "Where is he who created us ?" They said, "Afraid of you, he entered this (earth)." Mṛtyu said, " Let us search for

समभरन्यदस्याप्स्वासीत्ता अपः समरभरन्नथ यदस्यां तां मृदं तदुभयꣳ संभृत्य मृदं चापश्चेष्टकामकुर्वꣳ स्तस्मादेतदुभयमिष्टका भवति मृच्चापश्च॥३॥

तदेता वा अस्य ताः पञ्च मर्त्यास्तन्व आसँल्लोमत्वङ्माꣳसमस्थि मज्जाथैता अमृता मनो वाक्प्राणश्चक्षुःश्रोत्रꣳ स यः स प्रजापतिर्यमेव स योऽयमग्निश्चीयतेऽथ या अस्य ताः पञ्च मर्त्यास्तन्व आसन्नेतास्ता पुरीषचितयोऽथ या अमृता एतास्ता इष्टकाचितयः॥४॥

ते देवा अब्रुवन्नमृतमिमं करवामेति तस्यैताभ्याममृताभ्यां तनूभ्यामेतां मर्त्यां तनूं परिगृह्यामृतामकुर्वन्निष्टकाचितिभ्यां पुरीषचितिं तथा द्वितीयां तथा तृतीयां तथा चतुर्थीम्॥५॥

अथ पञ्चमीं चितिमुपधाय पुरीषं निवपति तत्र विकर्णीं च स्वयमातृण्णां चोपदधाति हिरण्यशकलैः प्रोक्षत्यग्निमभ्यादधाति सा सप्तमी चितिस्तदमृतमेवमस्यैताभ्याममृताभ्यां तनूभ्यामेतां मर्त्यां तनूं परिगृह्यामृतामकुर्वन्निष्टकाचितिभ्यां पुरीषचितिं ततो वै प्रजापतिरमृतोऽभवत्तथैवैतद्यजमान एतममृतमात्मानं कृत्वा सोऽमृतो भवति॥६॥

ते वै देवास्तं नाविदुर्यद्येनꣳ सर्वं वा कुर्वन्नवा सर्वं यद्यति वा रेचयन्न वाभ्यापयꣳस्त एतामृचमपश्यन्धामच्छदग्निरिन्द्रो ब्रह्मा देवो बृहस्पतिः सचेतसो विश्वेदेवा यज्ञं प्रावन्तु नः शुभ इति तस्या अस्त्येवाग्नेयमस्त्यैन्द्रमस्ति वैश्वदेवं तद्यदस्या आग्नेयं यदेवैतस्याग्नेराग्नेयं तदस्य तेन समस्कुर्वन्यदैन्द्रं तदैन्द्रेण यद्वैश्वदेवं तद्वैश्वदेवेन तमत्रैव सर्वं कृत्स्नꣳ समस्कुर्वꣳ

him; let us unite him (who is in two forms); I will not hurt him." The gods then collected him (unified his two forms) from out of this (earth). That (part of his) which was in the waters, they collected those waters; that which was in this (earth) they collected as clay. Having collected those two; the clay and the waters, they made the brick. Thus it is that these two become brick; the clay and waters.

4. These five parts of his; namely hair, skin, flesh, bone and marrow, are mortal in nature (since they belong to the gross body and perish with the physical body). Those (five parts) of his, namely mind, speech, *prāṇa*, sight and hearing are immortal (since they belong to the subtle body and do not die when the physical body dies). That Prajāpati is the same as the fire-altar which is now being built up. Those five mortal parts of his body are these layers of earth and those immortal parts are the layers of bricks.

5. The gods said, (to themselves) "Let us make him immortal." By enclosing this mortal part of his body by means of the two immortal parts of his body, they made that (also) immortal, i.e. by covering the layer of earth with layers of bricks; same way the second, the third and the fourth.

6. After building the fifth layer (of bricks) he scatters loose soil on it and over that he places the *vikarṇī* brick and the naturally perforated brick and then scatters gold pieces and then places the fire. This is the seventh layer and that part is immortal. In this way, by means of his two immortal bodies, he covers this mortal body and rendered it immortal; the layer of earth with the layers of bricks. It is that Prajāpati became immortal. In like manner this Yajamāna, by making the body (of the altar) immortal becomes immortal himself.

7. But the gods did not know whether they have (made him Prajāpati) complete or they have made him too large or left him deficient. They saw this *Ṛk mantra* (*mantra* chanted while standing in prayer or *upasthāna*) "Agni who hides the abodes (or brilliance), Indra, Brahma, god Bṛhaspati; and like-minded Viśvedevās may lead this sacrifice of ours to happy end." This *Ṛk mantra* has one part belonging to Agni, one to Indra, and one to Viśvedevās. With that part belonging to Agni, they fashioned the Agni part of his (Prajāpati); with that part belonging to Indra, they fashioned the Indra part of Prajāpati and with that part belonging to Viśvedevās, they

स्तद्यदेतयोपतिष्ठते यदेवास्यात्रा विद्वान्वा[1]ऽविद्वान्वाऽति वा रेचयति न वाभ्यापयति तदेवास्यैतया सर्वमाप्नोति यदस्य किञ्चानाप्तम्॥७॥

अनुष्टुब्धामच्छद्भवति वाग्वा अनुष्टुब्वाग्धामच्छद्वाचैवास्य तदाप्नोति यदस्य किं चानाप्तं पुरीषवतीं चितिं कृत्वोपतिष्ठेतेत्युहैक आहुस्तत्र हि सा सर्वा कृत्स्ना भवतीति तदु वा आहुर्यविष्ठवत्यैवोपतिष्ठेतैतद्धास्य प्रियं धाम यद्यविष्ठ इति तद्यदस्य प्रियं धाम तेनास्य तदाप्नोति यदस्य किं चानाप्तमाग्नेय्याग्निकर्म हि गायत्र्या गायत्रोऽग्निर्यावानग्निर्यावित्यस्य मात्रा तावतैवास्य तदाप्नोति यदस्य किं चानाप्तमनिरुक्तया सर्वं वा अनिरुक्तꣳ सर्वेणैवास्य तदाप्नोति यदस्य किं चानाप्तं त्वं यविष्ठ दाशुष इति तस्योक्तो बन्धुꣳ पुरीषवतीं चितिं कृत्वोपतिष्ठेत तत्र हि सा सर्वा कृत्स्ना भवति॥८॥इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

उभयꣳ हैतदग्रे प्रजापतिरास मर्त्यं चैवामृतं च तस्य प्राणा एवामृता आसुः शरीरं मर्त्यꣳ स एतेन कर्मणैतयावृतैकधाजरममृतमात्मानमकुरुत तथैवैतद्यजमान उभयमेव भवति मर्त्यं चैवामृतं च तस्य प्राणा एवामृता भवन्ति शरीरं मर्त्यꣳ स एतेन कर्मणैतया वृतैकधाजरममृतमात्मानं कुरुते॥१॥

स प्रथमां चितिं चिनोति सा हास्यैषा प्राण एव तद्वै तदमृतममृतꣳ हि प्राणः सैषामृतचितिरथ पुरीषं निवपति तद्धास्यैतन्मज्जैव तद्वै तन्मर्त्यं मर्त्यो हि मज्जा तदेतस्मिन्नमृते प्रतिष्ठापयति

१. विद्वान्वोऽविद्वा

fashioned the Viśvedeva part of Prajāpati. Thus here itself (in the *Agni*-altar) they fashioned him completely and wholly. When he stands by (the altar in *upasthāna*) with this *Ṛk mantra*, he makes good all the parts of his (Prajāpati's) which he knowingly or unknowingly made too large or deficient in him (the fire-altar) — whatever is wanting in it, is made good.

8. The *Ṛk* starting with *"Dhāmach"* is in Anuṣṭubh metre and Anuṣṭubh is speech and the speech is hider of abode (or brilliance). It is by speech that he secures for him what was not secured for him. Some say that this standing by in prayer (*upasthāna*) is to be after building the layer of loose soil, on the ground that it is there that all that becomes complete. Some say the *upasthāna* should be with the *Ṛk* having the word *"Yaviṣṭha"* because that is his favourite abode which is referred to by *"Yaviṣṭha"*. That is his favourite abode. By means of that he obtains that (completion) that which is not secured, is secured by it. Being a ritual concerning Agni, (it should be) by a verse of Agni; by Gāyatrī metre (in which the *Ṛk "Yaviṣṭha"*, etc. is). As great as Agni is, as great as is his size, by so much he secures whatever is not secured of him (fire-altar). He secures by means of the indefinite; for all means indefinite and with all, he secures what has not been secured of him. (The *mantra* reads) *"Yaviṣṭha* (the best saving agent) *Dāśuṣa* (benevolent)." Its significance has been explained. After building the layer of loose soil, let him stand by it in prayer. There thus she (*vedī*) becomes whole and complete. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Both these, the mortal and immortal, were originally Prajāpati himself. His vital airs were the immortal parts and his body the mortal part. By these sacrificial rituals and by these procedures (of covering the mortal with immortals on either side), he made his body uniformly non-ageing and immortal. In the same way this Yajamāna, who has both the mortal and immortal parts (his vital airs being immortal and his physical body being mortal), by means of this sacrificial ritual and by these proceedings in the order, he makes himself uniformly non-ageing and immortal.

2. He builds up the first layer which, doubtless, is his *prāṇa* and it is immortal; because the *prāṇa* is something immortal; thus (the first layer)

तेनास्यैतदमृतं भवति द्वितीयां चितिं चिनोति सा हास्यैषापान एव तद्वै तदमृतममृतꣳ ह्यपानः सैषामृतचितिस्तदेतन्मर्त्यमुभयतोऽमृतेन परिगृह्णाति तेनास्यैतदमृतं भवत्यथ पुरीषं निवपति तद्धास्यैतदस्थ्येव[1] तद्वै तन्मर्त्यं मर्त्यꣳ ह्यस्थि तदेतस्मिन्नमृते प्रतिष्ठापयति तेनास्यैतदमृतं भवति॥ २॥

तृतीयां चितिं चिनोति सा हास्यैषा व्यान एव तद्वै तदमृतममृतꣳ हि व्यानः सैषामृतचितिस्तदेतन्मर्त्यमुभयतोऽमृतेन परिगृह्णाति[2] तेनास्यैतदमृतं भवत्यथ पुरीषं निवपति तद्धास्यैतत्स्नावैव तद्वै तन्मर्त्यं मर्त्यꣳ हि स्नाव तदेतस्मिन्नमृते प्रतिष्ठापयति तेनास्यैतदमृतं भवति॥ ३॥

चतुर्थीं चितिं चिनोति सा हास्यैषोदान एव तद्वै तदमृतममृतꣳह्युदानः सैषामृतचितिस्तदेतन्मर्त्यमुभयतोऽमृतेन परिगृह्णाति तेनास्यैतदमृतं भवत्यथ पुरीषं निवपति तद्धास्यैतन्माꣳ समेव तद्वै तन्मर्त्यं मर्त्यꣳहि माꣳसं तदेतस्मिन्नमृते प्रतिष्ठापयति तेनास्यैतदमृतं भवति॥ ४॥

पञ्चमीं चितिं चिनोति सा हास्यैषा समान एव तद्वै तदमृतममृतꣳ हि समानः सैषामृतचितिस्तदेतन्मर्त्यमुभयतोऽमृतेन परिगृह्णाति तेनास्यैतदमृतं भवत्यथ पुरीषं निवपति तद्धास्यैतन्मेद एव तद्वैतन्मर्त्यं मर्त्यꣳ हि मेदस्तदेतस्मिन्नमृते प्रतिष्ठापयति तेनास्यैतदमृतं भवति॥ ५॥

षष्ठीं चितिं चिनोति सा हास्यैषा वागेव तद्वैतदमृतममृतꣳ हि वाक्सैषामृतचितिस्तदे-

१. तदस्थ्येव My
२. गृह्णाति तेना My

becomes an immortal layer. Then he scatters loose soil and that is indeed his marrow and it is mortal because the marrow is perishable. He places it (the perishable marrow) on immortal (*prāṇa*) and thereby his this (marrow) part of his becomes immortal. Then he builds up the second layer and this, doubtless, is *apāna* (downwards breath) and it is immortal; because the downward breathing is something immortal. Therefore, this layer is also immortal. He thus covers on either side, the mortal one by the immortals, so that the former also becomes immortal. Then he scatters loose soil on that, which doubtless, is his bones and it is mortal, for, the bone is perishable. He places it on that immortal part (*apāna*) and thereby this part (bone) of his, also becomes immortal.

3. He lays down the third layer which, doubtless, is his *vyāna* (cross-wise breath) and it is immortal. Because the *vyāna* is something immortal. By that, this layer becomes an immortal one. He thus covers up that mortal part on either side by immortal ones and thereby the former also becomes immortal. Then he scatters loose soil upon it which, doubtless, is his sinew, which is mortal. He establishes it on that immortal (*vyāna*) and thereby this sinew part of his becomes immortal.

4. He builds up the fourth layer which, doubtless, is his *udāna* (upward breath) which is immortal; because the upward breath is something which does not perish. Therefore, this layer is also immortal. He thus covers that mortal part on either side by the immortal and thereby that part of his (sinew) becomes immortal. He scatters loose soil over it which of course is his flesh and it is mortal; because flesh is perishable. He establishes it (flesh) on that immortal part (*udāna*) and thereby his that part (flesh) becomes immortal.

5. He lays down the fifth layer and this, doubtless, is his *samāna* (the pervading breath) which is immortal; because the *samāna* is not perishable and, therefore, this layer becomes immortal. He thus covers on either sides that mortal part (flesh) by immortal ones and thereby his that part (flesh) becomes immortal. He then scatters loose soil upon it which doubtless, is his fat, which is mortal; for fat is perishable. He places it on that immortal element (*samāna*) and thereby this part (fat) becomes immortal.

6. He lays down the sixth layer which, doubtless, is his *vāk* (speech) which is immortal; because the speech is not perishable and thereby this

तन्मर्त्यमुभयतोऽमृतेन परिगृह्णाति तेनास्यैतदमृतं भवत्यथ पुरीषं निवपति तद्धास्यैतदसृगेव त्वगेव तद्वै तन्मर्त्यं मर्त्यꣳ ह्यसृङ्मर्त्यात्वक्तदेतस्मिन्नमृते प्रतिष्ठापयति तेनास्यैतदमृतं भवति॥६॥

ता वा एताः षळिष्टकाचितयः षट्पुरीष चितयस्तद्द्वादश द्वादशमासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैव तत्प्रजापतिरेकधाजरममृतमात्मानमकुरुत तथैवैतद्यजमान एकधा जरममृतमात्मानं कुरुते॥७॥

अथ विकर्णीं च स्वयमातृण्णां चोपधाय हिरण्यशकलैः प्रोक्षत्यग्निमभ्यादधाति रूपमेव तत्प्रजापतिर्हिरण्मयमन्तत आत्मनोऽकुरुत तद्यदन्ततस्तस्मादिदमन्त्यमात्मनो रूपं तस्मादाहुर्हिरण्मयः प्रजापतिरिति तथैवैतद्यजमानो रूपमेव हिरण्मयमन्तत आत्मनः कुरुते तद्यदन्ततस्तस्मादिदमन्त्यमात्मनो रूपं तस्माद्ये चैतद्विदुर्ये च न हिरण्यमयोऽग्निचिदमुष्मिँल्लोके संभवतीत्येवाहुः॥८॥

तदधैतच्छाण्डिल्यश्च सातरथवाहणिश्चाचार्यान्तेवासिनौ व्यूदाते रूपमेवास्यैतदिति ह स्माह शाण्डिल्यो लोमानीति सातरथवाहणिः॥९॥

स होवाच शाण्डिल्यो रूपं वाव लोमवद्रूपमलोमकꣳ रूपमेवास्यैतदिति तद्वै तत्तथा यथा तच्छाण्डिल्य उवाच सञ्चितेऽग्निः प्रणीयते प्रणीतादूर्ध्वꣳ समिध आहुतय इति हूयन्ते॥१०॥

layer becomes immortal. He thus covers the mortal element (fat) on either side by immortal one and thereby that part of his (fat) becomes immortal. He scatters loose soil thereon and this, doubtless, is his blood and his skin and they are mortal, because blood and skin are perishable. Thus he establishes them on this immortal element (of speech) and thereby the skin and blood become immortal.

7. Thus there are six layers of bricks and six layers of loose soil and that makes twelve. The year has twelve months and the *Agni*-altar is the year; as great as Agni is, as great is his size, with so much, Prajāpati then makes his body uniformly unageing and immortal. In the like manner, this Yajamāna makes his body uniformly unageing and immortal.

8. After having laid down the *vikarṇī* brick and the naturally perforated brick, he scatters gold pieces and then places the fire on it. That makes Prajāpati finally assume a golden form and in as much as he finally gives this form to his body, this is his final shape and hence people say that Prajāpati is Hiraṇmaya. In the same way, this Yajamāna makes his own body in golden form. Since he does it at the end, this is the final form of his body. That is why, whether knowingly or unknowingly, people say that an *Agnicit* (he who builds up an altar) is born in yonder world with a golden form.

9. Now on this matter, Śāṇḍilya and Sāptaratha Vāhaṇi, the teacher and the pupil, were once arguing with one another. Śāṇḍilya said, "This is his form (i.e. he assumes a golden form)." The Saptaratha Vāhaṇi said, "hairs" (meaning his hairs become golden).

10. Śāṇḍilya said, "A form may be inclusive of hair but there also is one without hair and that is this." That is how it is, as said by Śāṇḍilya. When the altar is completely built, fire is taken to it and then the *samidhās* and oblations are offered (here perhaps the reference is to the *citi* itself as Hiraṇyarūpa and when *samidhās* and oblations are offered; the flames shoot out and they are the hairs. So, according to Śāṇḍilya, the *citi* with its seventh layer made of gold pieces is Hiraṇyarūpa and when the flames come out at the top, it only looks like, having golden hair).

प्राणेन वै देवा अन्नमदन्त्यग्निरु देवानां प्राणस्तस्मात् प्राग्देवेभ्यो जुह्वति प्राणेन हि देवा अन्नमदन्त्यपानेन मनुष्या अन्नमदन्ति तस्मात्प्रत्यङ्मनुष्येष्वन्नं धीयतेऽपानेन हि मनुष्या अन्नमदन्ति॥११॥

तदाहुर्न वयसोऽग्निचिदश्नीयाद्वयो वा एष रूपं भवति योऽग्निं चिनुत ईश्वर आर्तिमार्तोस्तस्मान्न वयसोऽग्निचिदश्नीयादिति तद्वै काममेवैवंविदश्नीयादग्नेर्वा एष रूपं भवति योऽग्निं चिनुते सर्वं वा इदमग्नेरन्नꣳ सर्वं म इदमन्नमित्येवैवंविद्विद्यादिति॥१२॥

तदाहुः किं तदग्नौ क्रियते येन यजमानः पुनर्मृत्युमपजयतीत्यग्निर्वा एष देवता भवति योऽग्निं चिनुतेऽमृतमु वाऽग्निः श्रीर्देवाः श्रियं गच्छति यशो देवा यशो ह भवति य एवं वेद॥१३॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

सर्वे हैते यज्ञा योऽयमग्निश्चितः स यत्पशुमालभते तदग्न्याधेयमथ यदुखाꣳ संभरति तान्यग्न्याधेयहवीꣳष्यथ यद्दीक्षते तदग्निहोत्रमथ यद्दीक्षितः समिधावादधाति ते अग्निहोत्राहुती॥१॥

ते वै सायं प्रातरादधाति सायं प्रातर्ह्यग्निहोत्राहुती जुह्वति समानेन मन्त्रेण समानेन हि मन्त्रेणाग्निहोत्राहुती जुह्वत्यथ यद्वनीवाहनं च भस्मनश्चाभ्यवहरणं तौ दर्शपूर्णमासावथ यद्गार्हपत्यं

11. The gods eat food by means of the route of *prāṇa* (out-breath). Agni is the *prāṇa* of the gods. That is why it is in the front (in the route of the *prāṇa* which is nostril) that offering is made to the gods. So that, by means of the route of the *prāṇa*, the gods consume food. By means of *apāna* (down-breath) human beings eat food. That is why, the food is introduced into the mouth. From the front towards the back through the route of the downward breath.

12. Now some people say, "He who has built up an *Agni*-altar must not eat any bird because he who builds a fire-altar (which is itself in the shape of a bird) becomes of a bird form. He would be likely to become sick." Therefore, the *Agnicit* must not eat of any bird. Nevertheless, one who knows this may safely eat of a bird because he who builds an altar assumes the Agni's form and indeed all food belongs to Agni; whosoever knows this, will realise that all food belongs to him.

13. Here they say, "What is it that is done in this process of building up the altar by which the Yajamāna conquers recurring death?" "He who builds the *citi* becomes the divine Agni himself and Agni indeed is immortal." The gods are fame and he becomes famous. Whosoever knows this (also becomes famous and enters splendour) (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. This fire-altar which is built is all these sacrifices. When he seizes a *Paśu*, it is the Agnyādheya (installing the sacred fire); when he prepares the *ukhā* that is the oblations of Agnyādheya; when he gets initiated, it is the Agnihotra and when he places two *samidhās* into the fire after inititation, they are the two offerings of Agnihotra.

2. He places them (*samidhās*) both in the evening and in the morning, because the Agnihotra oblations are offered in the evening and in the morning. He does (place the *samidhās*) with the same *mantra*; because the two Agnihotra offerings are made with one and the same formula. Then the *Vanīvāhana* (driving about the cart, placing the *ukhā* fire) and washing down of (to the water) the ashes constitute the Darśapūrṇamāsa sacrifices.

चिनोति तानि चातुर्मास्यान्यथ यदूर्ध्वं गार्हपत्यादासर्वौषधात्ता इष्टयोऽथ यदूर्ध्वꣳ सर्वौषधात्प्राचीनं चितिभ्यस्ते पशुबन्धा य एवैतेषु यज्ञेषु विष्णुक्रमास्ते विष्णुक्रमा यज्जप्यं तद्वात्सप्रम्॥ २॥

सौम्योऽध्वरः प्रथमा चितिर्यत्प्राचीनꣳ सर्वेभ्यो राजसूयो द्वितीया वाजपेयस्तृतीयाश्वमेधश्-चतुर्थ्याग्निसवः पञ्चमी यैश्चितꣳ सामभिः परिगायति तन्महाव्रतमथ यत्तत्रोद्गातुः पुरस्ताज्जप्यं तच्छतरुद्रियं वसोर्धारा महदुक्थमथ यदूर्ध्वꣳ सामभ्यः प्राचीनं वसोर्धारायै यदेव तत्र होतुः पुरस्ताज्जप्यं तत्तदथ यदूर्ध्वं वसोर्धारायै ते गृहमेधा एतावन्तो वै सर्वे यज्ञास्तानग्निनाप्नोति॥ ३॥

अथातो यज्ञवीर्याणामेव सायं प्रातर्ह वा अमुष्मिंल्लोकेऽग्निहोत्रहुदश्नाति तावती ह तस्मिन्यज्ञ ऊर्गर्धमासेऽर्धमासे दर्शपूर्णमासयाजी चतुर्षु चतुर्षु मासेषु चातुर्मास्ययाजी षट्सु षट्सु पशुबन्धयाजी संवत्सरे संवत्सरे सोमयाजी शते-शते संवत्सरेष्वग्निचित्काममश्नाति कामं नतद्धैतद्यावच्छतꣳ संवत्सरास्तावदमृतमनन्तमपर्यन्तꣳ स यो हैतदेवं वेदैवꣳ हैवास्यैतदमृतमनन्तमपर्यन्तं भवति तस्य यदपीषीकयेवोपहन्यात्तदेवास्यामृतमनन्तमपर्यन्तं भवति॥ ४॥ इति पञ्चमं ब्राह्मणम्॥

॥ इति प्रथमोऽध्यायः॥

When he builds up the Gārhapatya, it amounts to Cāturmāsya sacrifices. All actions subsequent to the (building up of) the Gārhapatya upto the stage of (sowing) the seeds of all herbs, constitute the various *iṣṭis*. What happens after the (sowing of) all herbal seeds and upto (the laying) of the layers or *citis*, constitute the *Paśubandhas* (animal sacrifices). Those Viṣṇukramās (strides of Viṣṇu) he makes are these Viṣṇukramas and those mutterings (of chants) constitute the Vātsapra.

3. The first *citī* is the *Soma* sacrifice; the second *citi* is the Rājasūya upto the consecration ceremony; the third layer is the Vājapeya; the fourth is the Aśvamedha and the fifth layer is the Satra sacrifice. The *Sāmans* he sings around the built altar is the Mahāvrata; the chanting of the text (Ārcika) in the beginning (while laying the *citī*) is the *Śatarudrīya*; the *Vasordhārā* is the *Mahad Uktham*, that which is after the chanting of *Sāmans* and before the *Vasordhārā* is the prior mutterings of the Hotā. That which follows *Vasordhārā* is the Gṛhamedhas (*śatras*). This much is all the sacrifice which he obtains by the (building up of) the *Agni*-altar.

4. Now (let us examine) the powers (conferred by) performance of the sacrifices. He who performs Agnihotra in this world, both in the evening and in the morning, he eats food in the world beyond, because that much energy is (acquired by) that. He who performs the new-moon and full-moon sacrifices (eats food in the yonder world) every half-month. He who performs the Cāturmāsya (eats food in the yonder world) once in every four months; he who performs the *Paśubandha* (animal sacrifice) is getting food in the yonder world twice a year at the interval of six months. He who performs *Somayāga* (eats food in the yonder world) once a year. He who builds up the fire-altar, if he so wishes eats food every hundred years (in the yonder world) or goes without eating at his will; for a hundred years is as much as immortality, unending and ever-lasting. Verily, for he who knows this, shall have immortality; unending and ever-lasting. Even that which he touches as it were, with a read, shall be for him immortal, unending and ever-lasting. (Fifth Brāhmaṇa Ends.)

(Chapter One Ends.)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतिः स्वर्गं लोकमजिगाꣳसत्सर्वे वै पशवः प्रजापतिपुरुषोऽश्वो गौरविरजः स एतै रूपैर्नाशक्नोत्स एतं वयोविधमात्मानमपश्यदग्निं तं व्यधत्त सोऽनुपसमुह्यानुपाधायोदपिपतिषत्स नाशक्नोत्स उपसमुह्योपाधायोदपतत्तस्मादप्येतर्हि वयाꣳसि यद्वैव पक्षा उपसमूहन्ते यदा पत्त्राणि विसृजन्तेऽथोत्पतितुꣳ शक्नुवन्ति॥१॥

तं वा अङ्गुलिभिर्मिमीते पुरुषो वै यज्ञस्तेनेदꣳ सर्वं मितं तस्यैषावमा मात्रा यदङ्गुलयस्तद्यास्यावमा मात्रा तामस्य तदाप्नोति तयैनं तन्मिमीते॥२॥

चतुर्विꣳशत्याङ्गुलिभिर्मिमीते चतुर्विꣳशत्यक्षरा वै गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनं तन्मिमीते स चतुरङ्गुलमेवोभयतोऽन्तरत उपसमूहति चतुरङ्गुलमुभयतो बाह्यतो व्युदूहति तद्यावदेवोपसमूहति तावद्व्युदूहति तन्नाहैवातिरेचयति नो कनीयः करोति तथा पुच्छस्य तथोत्तरस्य पक्षस्य॥३॥

अथ निर्णामौ पक्षयोः करोति निर्णामौ हि वयसः पक्षयोर्भवतो वितृतीये हि वयसः पक्षयोर्निणामौ भवतोन्तरे वितृतीयेऽन्तरे हि वितृतीये वयसः पक्षयोर्निर्णामौ भवतः स चतुरङ्गुलमेव पुरस्तादुदूहति चतुरङ्गुलं पश्चादुपसमूहति तद्यावदेवोदूहति तावदुपसमूहति तन्नाहैवातिरेचयति नो कनीयः करोति॥४॥

स तस्मिन्निर्णाम एकामिष्टकामुपदधाति तद्धेयं वयसः पततो निर्णामादेका नाड्युपशेते तां तत्करोत्यथो इदमथ वक्रौ पक्षौ करोति वक्रौ हि वयसः पक्षौ भवतः स चतुरङ्गुलमेव

Chapter Two

BRĀHMAṆA I

1. Prajāpati desired to ascend to the heavenly world. Prajāpati is indeed all the *Paśus* (sacrificial animals). He could not do so (ascend) with the forms of man, horse, bull, ram and he-goat. He saw this bird-like form of his body, the fire-altar and built it up. He tried to spring upwards without contracting and expanding his wings; but could not succeed. By contracting and expanding his wings he could take off. That is why, these birds are able to fly only when they contract their wings and spread their feathers.

2. He measures it (the altar) with the breadths of fingers. Sacrifice is man and it is by means of him (human limbs) everything is measured here. These finger-breadths are the smallest units of his (body). He thus secures for him that smallest measure of his and with that he measures him.

3. He measures by twenty-four finger-breadths; for Gāyatrī consists of twenty-four syllables and *Agni*-altar belongs to Gāyatrī; as great as Agni is, as great as is his size, by so much he measures it. He contracts inside on both sides (of the wing when it is connected to the body) by four finger-breadths and expands it outside on both sides by four finger-breadths. He thus expands it as much as he contracts it. That is neither excess nor short. Same way he does the tail and the left wing.

4. He spreads into twofolds, the wings; for there are two folds in a bird's wings. These (folds) are made in one-third part (of each wing), for the bird's wings have these folds at one-third parts; three folds are in the inner one-third parts; because it is in the inner one-third part of the bird's wings, these folds are found. He expands each of these in front by four finger-breadths, and contracts it behind by four finger-breadths. He thus expands it as much as he contracts it. Thus indeed he makes it neither excess nor too short.

5. On that fold, he places a brick. By this he provides that *nāḍi* (connecting tube) from the fold to the body (of the bird) when it flies. Same he

पश्चादुदूहति चतुरङ्गुलं पुरस्तादुपसमूहति तद्यावदेवोदूहति तावदुपसमूहति तन्नाहैवाति रेचयति नो कनीयः करोति॥५॥

अथ रूपमुत्तमं करोत्यत्रैष सर्वोऽग्निः सꣳस्कृतस्तस्मिन्देवा एतद्रूपमुत्तममदधुस्तथैवास्मिन्नयमेतद्रूपमुत्तमं दधाति स सहस्रमृज्वालिखिता इष्टकाः करोति सहस्रमित्यालिखिताः सहस्रमित्यालिखिताः॥६॥

अथ पञ्चमीं चितिमुपधाय त्रेधाग्निं विमिमीते स मध्यमे वितृतीये सहस्रमृज्वालिखिता इष्टका उपदधाति तद्यानीमानि वयसः प्रत्यञ्चि शीर्ष्ण आपुच्छादृजूनि लोमानि तानि तत्करोत्यथ सहस्रमित्यालिखिता दक्षिणत उपदधाति तद्यानीमानि वयसो दक्षिणतो वक्राणि लोमानि तानि तत्करोत्यथ सहस्रमित्यालिखिता उत्तरत उपधाति तद्यानीमानि वयस उत्तरतो वक्राणि लोमानि तानि तत्करोति सहस्रेण सर्वं वै सहस्रꣳ सर्वेणैवास्मिन्नेतद्रूपमुत्तमं दधाति त्रिभिः सहस्रैस्त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्मिन्नेतद्रूपमुत्तमं दधाति॥७॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

यान्वै तान्त्सप्त पुरुषानेकं पुरुषमकुर्वन्त्स प्रजापतिरभवत्स प्रजा असृजत स प्रजाः सृष्ट्वोर्ध्व उदक्रामत्स एतं लोकमगच्छद्यत्रैष एतत्तपति नो ह तर्ह्यन्य एतस्मादत्र यज्ञिय आस तं देवा यज्ञेनैव यष्टुमध्रियन्त॥१॥

तस्मादेतदृषिणाभ्यनूक्तं यज्ञेन यज्ञमयजन्त देवा इति यज्ञेन हि तं यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्निति ते हि धर्माः प्रथमेऽक्रियन्त ते ह नाकं महिमानः सचन्तेति स्वर्गो वै लोको नाको देवा महिमानस्ते देवाः स्वर्गं लोकꣳ सचन्त ये तं यज्ञमयजन्नित्येतद्यत्र पूर्वे साध्याः सन्ति देवा इति प्राणा वै साध्या देवास्त एतमग्र एवमसाधयन्नेतदेव बुभूषन्तस्त उ एवाप्येतर्हि साधयन्ति पश्चेदमन्यदभवद्यजत्रममर्त्यस्य भुवनस्य भूनेति पश्चाहैवेदमन्यद्य -

does in the left side. He then makes the wings curved; for a bird's wing is curved. He expands them behind by four finger-breadths and contracts these in front by four finger-breadths. Thus he spreads them out just as much as he draws them in. That is how, he neither exceeds (in size) nor makes it too short.

6. He now gives to him (the altar) the final shape. This Agni is fashioned in his entirety. On that, the gods bestowed this final shape. In the same way this one (Yajamāna) bestows final shape unto him. He makes a thousand bricks with straight lines marked on them; a thousand marked this way (from left to right) and a thousand marked that way (from right to left).

7. Then after laying down the fifth layer; he measures the altar into three parts. On the central part, he places those one thousand bricks marked with straight lines. Thereby he provides those straight plumes(hairs) on the bird pointing backward right from the head to the tail. Then one thousand bricks marked with lines (from left to right), he places on the right side. By this he provides it with those curved plumes (hairs) on the right side. Then he places thousand bricks marked (with lines from right to left) on the left side. By this he provides it with those curved plumes (hairs) on the left side. He makes these with thousand; for thousand means everything. Thus with everything he gives him the final shape. He does so with three sets of thousands; for Agni is threefold; as great as Agni is, as great as is his size, by so much he gives him thus the final shape. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Prajāpati is the one person made of those seven persons. He created living beings and after creating the beings he soared upwards and reached that world where the yonder sun shines. Apart from him (Prajāpati) there was no one else at that time, worshipable by sacrifice. So gods readied themselves to worship him with sacrifice.

2. That is why, it has been said by the *ṛṣi* – "The gods worshipped sacrifice by means of sacrifice" – for the *yajña* (Prajāpati), the gods indeed worshipped by means of sacrifice. "Those were the first laws ordained" — because those laws were first enunciated (by the gods). "Those great ones

ज्ञियमास यत्किञ्चामृतꣳ सुपर्णो अङ्ग सवितुर्गरुत्मान्पूर्वो जातः स उ अस्यानुधर्मेति प्रजापतिर्वै सुपर्णो गरुत्मानेष सवितैतस्य प्रजापतिरनु धर्ममित्येतत्॥ २॥

स वै सप्तपुरुषो भवति सप्तपुरुषो ह्ययं पुरुषो यच्चत्वार आत्मा त्रयः पक्षपुच्छानि चत्वारो हि तस्य पुरुषस्यात्मा त्रयः पक्षपुच्छानि॥ ३॥

तं वा उद्बाहुना पुरुषेण मिमीते पुरुषो वै यज्ञस्तेनेदꣳ सर्वं मितं तस्यैषा परमा मात्रा यदुद्बाहुस्तद्यास्य परमा मात्रा तामस्य तदाप्नोति तयैनं तन्मिमीते तत्रोप यत्प्रपदेनाभ्युच्छ्रितो भवति तत्परिश्रिद्भिराप्नोति तस्मादु बाह्येनैव लेखां परिश्रिद्भ्यः खनेत्॥ ४॥

अथ पक्षयोररत्नी उपादधाति पक्षयोस्तद्वीर्यं दधाति बाहू वै पक्षौ बाहुभ्यामु वा अन्नमद्यतेऽन्नायैव तमवकाशं करोति तद्यत्पक्षयोररत्नी उपदधात्यरत्निमात्राभ्द्यन्नमद्यतेऽथ पुच्छे वितस्तिमुपादधाति प्रतिष्ठायां तद्वीर्यं दधाति प्रतिष्ठा वै पुच्छꣳ हस्तो वितस्तिर्हस्तेन वा अन्नमद्यतेऽन्नायैव तमवकाशं करोति तद्यत्पुच्छे वितस्तिमुपादधात्यन्न एवैनं तत्प्रतिष्ठापयति तद्यत्तत्र कनीय उपादधात्यन्नेह्येवैनं तत्प्रतिष्ठापयत्यथो एतावद्वा इदं मितं भवत्येतावदिदं तद्यदेवं मिमीत एतस्यैवाप्त्यै॥ ५॥ इति द्वितीयं ब्राह्मणम्॥

enjoy the *Nāka*" – for *Nāka*, is indeed the heavenly world and the gods are the great ones. Those gods who worshipped that sacrifice enjoy the heavenly world. "Where the ancient Sādhya-devas are living"; the Sādhya-devas (creators of Prajāpati) are indeed the *prāṇas* (vital airs); for it is they that perfected him earlier, when they were desirous of becoming that (one form of Prajāpati out of their own seven forms). Even now, indeed, they fashion him. "Thereafter this other, became fit to be worshipped by sacrifice due to the abundance of the immortal world"; for, thereafter, indeed, others (like Indra etc.) whosoever is immortal, became fit for worship by sacrifice. "Savita's Garuḍa with shining wings verily was first born; he takes after this one" – for, Prajāpati indeed is Garuḍa of shining wings (in the form of the fire-altar). He was born first, born of Savitā and takes after the nature of Savitā.

3. He (that Prajāpati in the form of Garuḍa) is sevenfold man; for, this one is equivalent to seven. Because his body proper (trunk) is of seven man-measure and his wings and tail measure three; for, his trunk measures four man-measures and his wings and tail account for three man-measures.

4. He is measured by the length of a man with upstretched arms. For, the sacrifice is a man and by him (as unit) everything here is measured. That is the highest man-measure when he stands with upstretched arms. So he secures for him that highest measure and with that he measures him. That size which he attains by standing on the toe, that is obtained by the *pariśrita* (stones that form the enclosure). Hence he should mark a line for the enclosing stones outside (the *vedī*).

5. Two cubits he leaves for the two wings. Thereby he puts strength into the wings. For the wings are indeed the arms and by means of the arms, food is eaten. He gives them (wings) that space for the sake of food. Moreover, why he leaves two cubits for the wings is because one takes food from a distance of a cubit. To the tail, he leaves (the space of) a span. Thereby he puts strength into the base, because the tail is the base and the space for it is of a span and it is by the hand, food is eaten. So he leaves that space only for the food. So, by leaving one span space in the tail, he establishes him in food. When he gives less (space) to this (part of the body) he thereby settles him in the midst of food. This much it (wing) measures and this much (the tail). By measuring them thus, he obtains that (proper measure) for him. (Second Brāhmaṇa Ends.)

तृतीयं ब्राह्मणम्

या वा इयं वेदिः सप्तविधस्यैषा वेदेर्मात्रा स देवयजमनमध्यवसाय पूर्वया द्वारा पत्नीशालं प्रपद्य गार्हपत्यायोद्धत्यावोक्षति गार्हपत्यस्योद्धतात्सप्तप्राचः प्रक्रमान्प्रक्रामति ततः प्राञ्चं व्यामं विमिमीते तस्य मध्य आहवनीयायोद्धत्यावोक्षति पूर्वार्धाद्व्यामस्य त्रीन्प्राचः प्रक्रमान्प्रक्रामति स वेद्यन्तः॥१॥

ते वा एते व्यामैकादशाः प्रक्रमा अन्तरा वेद्यन्तं च गार्हपत्यं चैकादशाक्षरा त्रिष्टुब् वज्रस्त्रिष्टुब् वीर्यं त्रिष्टुब् वज्रेणैवैतद्वीर्येण यजमानः पुरस्ताद्यज्ञमुखाद्रक्षांꣳसि नाष्ट्रा अपहन्ति सैषा वेदेर्योनिरेतस्यै वै योनेर्देवा वेदिं प्राजनयन्नथ य एष व्यामः सा गार्हपत्यस्य योनिरेतस्यै वै योनेर्देवा गार्हपत्यं प्राजनयन्गार्हपत्यादाहवनीयꣳ स वेद्यन्तात्षट्त्रिꣳशतप्रक्रमां प्राचीं वेदिं विमिमीते त्रिꣳशतं पश्चात्तिरश्चीं चतुर्विꣳशतिं पुरस्तात्तन्नवतिः सैषा नवतिप्रक्रमा वेदिस्तस्याꣳ सप्तविधमग्निं विदधाति॥२॥

तदाहुः कथमेष सप्तविध एतया वेद्या संपद्यत इति दश वा इमे पुरुषे प्राणाश्चत्वार्यङ्गान्यात्मा पञ्चदश एवं द्वितीय एवं तृतीये षट्सु पुरुषेषु नवतिरथैकः पुरुषोऽत्येति पाङ्क्तो वै पुरुषो लोमत्वङ्माꣳसमस्थि मज्जा पाङ्क्तो इयं वेदिश्चतस्रो दिश आत्मा पञ्चम्येवमेष सप्तविध एतया वेद्या संपद्यते॥३॥

तद्धैक उत्तरा विधा विधास्यन्त एताꣳश्च प्रक्रमानेतं च व्याममनुवर्धयन्ति योनिमनुवर्धयाम इति न तथा कुर्यान्न वै जातं गर्भं योनिरनुवर्धते यावद्वाव योनावन्तर्गर्भो भवति तावदेव योनिर्वर्धत एतावत्यु वा अत्र गर्भस्य वृद्धिः॥४॥

BRĀHMAṆA III

1. Now this *vedī* (the altar site of the *Somayāga* called *mahāvedī*) is the correct measure of that sevenfold *vedī*. He after fixing the spot for the sacrificial ground, enters the wife's abode (Patnīśālā) by the eastern entrance. After marking the ground for the Gārhapatya, he sprinkles it with water. From the raised site of Gārhapatya, he takes seven steps towards the east and after moving two hand's length to the east, marks the spot for Āhavanīya in the middle thereof; sprinkles it with water. From the front part of that at two hand's length distance, he (again) takes three steps eastward. That is the order of the *vedī*.

2. Now, there are here eleven steps including the two hand's length distance between the border of the *vedī* and the Gārhapatya. The Triṣṭubh meter has eleven syllables and Triṣṭubh is a thunderbolt. Triṣṭubh is strength. Thus by the thunderbolt and strength, the Yajamāna, at the outset of the sacrifice, drives away the terrible Rākṣasas. This is the womb of the *vedī*, because it is from that womb, the gods produced the *vedī*. This *vyāma* (two hand's length) is the womb of the Gārhapatya. It is from this very womb, the gods produced Gārhapatya. From Gārhapatya (they produced) Āhavanīya. From the end of the *vedī* he takes thirty-six steps eastward to measure the *vedī*, then thirty steps behind and twenty-four in front — that makes ninety. This then is the *vedī* measuring ninety steps. On that he builds up the sevenfold fire-altar.

3. Now they ask, "How does this sevenfold (Puruṣa or fire-altar) correspond to the *vedī* (measuring ninety steps)?" These ten are the *prāṇas* in a Puruṣa; four limbs and the body proper as the fifteenth. Same in the second (layer). The same in the third (layer). Thus in six Puruṣas (represented by the six layers) it comes to ninety. Now one Puruṣa (layer) is in excess and man is fivefold — hair, skin, flesh, bone and fat. This *vedī* is also fivefold — the four quarters and the body of the altar as the fifth. Thus this sevenfold (altar) does indeed correspond to this *vedī*.

4. Some people with the intention to make higher altars increase the number of steps and this two hand's length accordingly, claiming, "We enlarge the womb in this way." But let him not do so, because the womb does not enlarge according to the child that is born. As big the growing child is in the womb, that much alone the womb enlarges (to enable the child to get out on its own). Here the enlargement of the embryo is only this much.

ते ये ह तथा कुर्वन्त्येतꣳ ह ते पितरं प्रजापतिꣳ संपदश्च्यावयन्ति त इष्ट्वा पापीयाꣳसो भवन्ति पितरꣳ हि प्रजापतिꣳ संपदश्च्यावयन्ति सा यावत्येषा सप्त विधस्य वेदिस्तावतीं चतुर्दश कृत्वा एकशतविधस्य वेदिं विमिमीते॥५॥

अथ षट्त्रिꣳशत्प्रक्रमाꣳ रज्जुं मिमीते ताꣳ सप्तधा समस्यति तस्यै त्रीन्भागान्प्राच उपदधाति निःसृजति चतुरोऽथ त्रिꣳशत्प्रक्रमां मिमीते ताꣳ सप्तधा समस्यति तस्यै त्रीन् भागान्पश्चादुपदधाति निःसृजति चतुरोऽथ चतुर्विꣳशति प्रक्रमां मिमीते ताꣳ सप्तधा समस्यति तस्यै त्रीन् भागान् पुरस्तादुपदधाति निःसृजति चतुर इति नु वेदिविमानम्॥६॥

अथाग्नेर्विधा अष्टाविꣳशतिः प्राञ्चः पुरुषा अष्टाविꣳशतिस्तिर्यञ्चः स आत्मा चतुर्दश पुरुषा दक्षिणः पक्षश्चतुर्दशोत्तरश्चतुर्दश पुच्छं चतुर्दशारत्नीन्दक्षिणे पक्ष उपदधाति चतुर्दशोत्तरे चतुर्दश वितस्तीः पुच्छ इति न्वष्टानवतेः पुरुषाणां मात्रा साधिमानानाम्॥७॥

अथ त्रिपुरुषाः रज्जुं मिमीते ताꣳ सप्तधा समस्यति तस्यै चतुरो भागानात्मन्नुपदधाति त्रीन्पक्षपुच्छेष्वथारत्निमात्रीं मिमीते ताꣳ सप्तधा समस्यति तस्य त्रीन्भागान्दक्षिणे पक्ष उपदधाति त्रीनेवोत्तरे निःसृजति चतुरोऽथ वितस्तिमात्रीं मिमीते ताꣳ सप्तधा समस्यति तस्यै त्रीन्भागान्पुच्छ उपदधाति निःसृजति चतुर एवमेष एकशतविध एतया वेद्या सम्पद्यते॥८॥

तदाहुर्यत्त्रयोदश पुरुषा अतियन्ति कथमेते संपदो न च्यवन्त इति या वा एतस्य सप्तमस्य पुरुषस्य संपत्सैवैतेषाꣳ सर्वेषाꣳ संपदथो आहुः प्रजापतिरेवात्मानं विधाय तस्य यत्र यत्र न्यूनमासीत्तदेतैः समापूरयत तेनो एवाऽपि संपन्न इति॥९॥

5. Those who do so (enlarge the womb), render this father Prajāpati bereft of proportion and they by performing sacrifice (on such a *vedī*) become sinners because they are indeed rendering the father Prajāpati lose his proportion. As large this *vedī* of the sevenfold (altar), is, fourteen times of this size, he measures out the *vedī* for the hundred and onefold (fire-altar).

6. He now measures off a cord, thirty-six steps. He lays it sevenfold. Three parts of this he covers behind (with bricks) and leaves out four parts. He then measures a cord thirty steps long and folds it into seven. Out of them, three parts he covers behind (with bricks) and leaves the rest four parts. Then he measures a cord twenty-four steps and folds it into seven parts. Three parts of it he covers in front (with bricks) and leaves four parts. This is the measure of the *vedī*.

7. Now as to the (other) forms of the fire-altar. The body of the altar is twenty-eight times a man's length lengthwise and twenty-eight man's length, cross-wise. That is the proper body. The right wing is fourteen man's length, the left one fourteen man's length and the tail is fourteen man's length. On the right wing he covers fourteen cubits (with bricks). On the left wing, fourteen cubits he covers and on the tail he covers fourteen *vitastis* (spans). Thus (the whole altar) has the measure of ninety-eight man's length in the excess space (for wings and tail).

8. Now he measures a cord, three man's length and makes it sevenfold. Four parts of it he covers (with bricks) on the body (of the altar) and three parts in the wings and tail. Then he measures a cord of one cubit, makes it sevenfold and three parts of it, he covers in the right wing and (similarly taking a cubit long cord and making it sevenfold) he covers the left wing and the remaining four parts (in each), he leaves out. He then measures (a cord of) one span-length and makes it sevenfold and three parts of it, he covers (with bricks) in the tail and leaves out four parts. In this way does this one hundred and onefold (Agni) correspond to this *vedī*.

9. Now they say, " When thirteen man's lengths are in excess, how is it that these do not affect the proportions (of the altar)?" That which is the proportion of this seventh Puruṣa (layer) that same proportion is (applicable) to all these. That is why, they say, "Prajāpati himself while forming his body, whenever there was deficiency in it, those he made up with these excess ones. That is how, he became proportionate."

तद्धैक एकविधं प्रथमं विदधात्यथैकोत्तरमापरिमितविधान्न तथा कुर्यात्सप्तविधो वा अग्रे प्रजापतिरसृजत स आत्मानं विदधान ऐत्स एकशतविधेऽतिष्ठत स योऽर्वाचीनꣳ सप्तविधाद्विधत्त एतꣳ [6]तदा पितरं प्रजापतिं विच्छिनत्ति स इष्ट्वा पापीयान् भवति यथा श्रेयाꣳ सꣳ हिꣳसित्वाऽथ य एकशतविधमति विधत्तेऽस्मात्स सर्वस्मा इव बहिर्धा निष्पद्यते सर्वमुहीदं प्रजापतिस्तस्मादु सप्तविधमेव प्रथमं विदधीताथैकोत्तरमैकशतविधादेकशतविधं तु नातिविदधीत नाहैतं पितरं प्रजापतिं विच्छिनत्ति नो अस्मात्सर्वस्माद्बहिर्धा निष्पद्यते॥१०॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

संवत्सरो वै प्रजापतिरग्निरु सर्वे कामाः सोऽयꣳ संवत्सरꣳ प्रजापतिरकामयताग्निꣳ सर्वान्कामानात्मानमभिसञ्चिन्वीयेति स एकशतधात्मानं व्यधत्त स एकशतधात्मानं विधायाग्निꣳ सर्वान्कामानात्मानमभिसमचिनुत स सर्वे कामा अभवत्तस्मान्न कश्चन बहिर्धा कामोऽभवत्तस्मादाहुः संवत्सरः सर्वे कामा इति न ह संवत्सरात्कश्चन बहिर्धा कामोऽस्ति तथैवैतद्यजमान एकशतधात्मानं विधायाग्निꣳ सर्वान् कामानात्मानमभिसञ्चिनुते स सर्वे कामा भवति तस्मान्न कश्चन बहिर्धा कामो भवति॥१॥

स यः स संवत्सरोऽसौ स आदित्यः स एष एकशतविधस्तस्य रश्मयः शतं विधा एष एवैकशततमो य एष तपत्यस्मिन्त्सर्वस्मिन् प्रतिष्ठितस्तथैवैतद्यजमान एकशतधात्मानं विधायास्मिन्त्सर्वस्मिन् प्रतितिष्ठति॥२॥

अथ वा एकशतविधः सप्तविधमभिसंपद्यत एकशतधा वा असावादित्यो विहितः सप्तसु देवलोकेषु प्रतिष्ठितः सप्त वै देवलोकाश्चतस्रो दिशस्त्रय इमे लोका एते वै सप्त देवलोकास्तेष्वेषु प्रतिष्ठितस्तथैवैतद्यजमान एकशतधात्मानं विधाय सप्तसु देवलोकेषु प्रतितिष्ठति॥३॥

६. एतꣳ ह स पितरं My
एतꣳ ह स तदा पितरं TE

10. Some say, "The first time they construct a simple altar; then the one higher by one (man's length) — so on upto the one of unlimited size. Let him not do so." Because, in the beginning, Prajāpati was, indeed, created sevenfold. He went on developing his body and stopped at the hundred and onefold stage. He who constructs less than sevenfold, mutilates father Prajāpati and by performing sacrifice thereon, he becomes a sinner; just as one would by hurting someone venerable. One who constructs in excess of one-hundred and onefold, he goes beyond all this (universe); for Prajāpati is all this (universe). Therefore one has to construct first only the sevenfold and then the next higher upto the hundred and onefold one. But one should not construct beyond the hundred and onefold. This way he neither mutilates, father Prajāpati, nor he steps beyond all this (universe). (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Prajāpati is, indeed the year and Agni is all objects of desire. This year i.e. Prajāpati wished, "May I build up a body for myself containing Agni, i.e. all objects of desire." He made a body of hundred and onefold. By this making a body of hundred and onefold, he collected within his body, Agni; i.e. all objects of desire. He himself became all objects of desire. Not a single object of desire was beyond him. That is why, they say the year is all objects of desire. There is not a single object of desire outside the year. In like manner, this Yajamāna, making himself hundred and onefold, collects Agni, i.e. all objects of desire within him and he himself becomes all objects of desire. Therefore not a single object of desire is beyond him.

2. That which is the year is yonder sun. He is the hundred and onefold; his rays are hundredfold and he himself who burns yonder is the hundred and first and he is established in everything here (universe). Similarly this Yajamāna, making himself hundred and onefold, gets himself established in all these (the universe).

3. In other words, the hundred and onefold becomes sevenfold. Yonder sun made of hundred and one parts is established in the seven divine worlds. The seven divine worlds are the four quarters and three, these worlds — thus they are seven divine worlds. In these he is established. In like manner, this Yajamāna having made himself hundred and onefold, gets established in the seven divine worlds.

यद्वेवैकशतविधः सप्तविधमभिसंपद्यत एकशतधा वा असावादित्यो विहितः सप्तस्वृतुषु सप्तसु स्तोमेषु सप्तसु पृष्ठेषु सप्तसु छन्दस्सु सप्तसु प्राणेषु सप्तसु दिक्षु प्रतिष्ठितस्तथैवैतद्यजमान एकशतधात्मानं विधायैतस्मिन्त्सर्वस्मिन् प्रतितिष्ठति॥४॥

यद्वेवैकशतविधः सप्तविधमभिसंपद्यत एकशतधा वा असावादित्यो विहितः सप्ताक्षरे ब्रह्मन् प्रतिष्ठितः सप्ताक्षरं वै ब्रह्मर्गित्येकमक्षरं यजुरिति द्वे सामेति द्वे अथ यदतोन्यद्ब्रह्मैव तद्व्यक्षरं वै ब्रह्म तदेतत्सर्वꣳ सप्ताक्षरं ब्रह्म तस्मिन्नेष प्रतिष्ठितस्तथैवैतद्यजमान एकशतधात्मानं विधाय सप्ताक्षरे ब्रह्मन्प्रतितिष्ठति तस्मादु सप्तभिः-सप्तभिः परिश्रयन्ति तस्मादेकशतविधः[7] सप्तविधमभिसंपद्यते अथ वै सप्तविध एकशतविधमभिसंपद्यते॥५॥

सप्तविधो वा अग्रे प्रजापतिरसृज्यत स एतमेकशतधात्मानं विहितमपश्यत्प्राणभृत्सु पञ्चाशदिष्टकाः पञ्चाशद्यजूꣳषि तच्छतꣳ सादनं च सूददोहाश्चैकशततमे तत्समानꣳ सादयित्वा हि सूददोहसाधिवदति स एतेनैकशतविधेनात्मनेमां जितिमजयदिमां व्यष्टिं व्याश्नुत तथैवैतद्यजमान एतेनैकशतविधेनात्मनेमां जितिं जयतीमां व्यष्टिं व्यश्नुत एवमु सप्तविध एकशतविधमभिसंपद्यते स य एवैकशतविधः स सप्तविधो यः सप्तविधः स एकशतविध इति नु विधानाम्॥६॥

अथातश्चयनस्यैवान्तरोपसदौ चिनोत्येतद्वै देवा अबिभयुर्यद्वै न इममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति त एताः पुरोऽपश्यन्नुपसद इमानेव लोकानिमे वै लोकाः पुरस्ताः प्रापद्यन्त ताः प्रपद्याभयेऽनाष्ट्र एतमात्मानꣳ समस्कुर्वत तथैवैतद्यजमान एताः पुरः प्रपद्याभयेऽनाष्ट्र एतमात्मानꣳ सꣳस्कुरुते॥७॥

७. तस्मादेकसप्तविधः TE

4. And again how he of hundred and onefold becomes sevenfold (is thus) – yonder sun made of hundred and one parts is established in the seven seasons; in seven *stomas*, in seven *pṛṣṭhas*, in seven metres, in seven vital airs and in seven quarters. In the same way, this Yajamāna having made himself hundred and onefold gets himself established in all these.

5. And again how he of hundred and one parts becomes sevenfold – yonder sun is indeed, made of hundred and one parts and he is established in the seven syllabled Brahman (Veda). *Ṛk* is one syllable, *Yaju* is of two syllables, *Sāma* is of two syllables and what other Veda there is, it is just Brahman of two syllables. All these (together) form the seven-syllabled Veda and this one (sun) is established in it (Veda or Brahman). Similarly, this Yajamāna, after making himself hundred and onefold, gets established in the seven-syllabled Brahman. That is why, they lay down (bricks) all round in sevens each time. Thus the hundred and onefold becomes sevenfold and the sevenfold one becomes hundred and onefold.

6. Initially, Prajāpati was created sevenfold. He saw this body made hundred and onefold. Fifty bricks in the *prāṇabhṛt* (variety), fifty in the *yajuṣmatī* (type) – that makes hundred. The settling and *sūdadohasa* together constitute the hundred and first, because they (settling and *sūdadohasa*) are one and the same; because it is after settling, the *sūdadohasa* is recited. He with this hundred and onefold of his body gained that victory and attained this success. Similarly that Yajamāna with his body of hundred and one parts gains this victory and attains this success. This is how the sevenfold becomes hundred and onefold. He who is hundred and onefold is the sevenfold and he who is sevenfold is hundred and onefold. So much to the forms (of the altar).

7. Now what is the *cayana* (building up) — he builds up between the (performance of) the two Upasads. This is because here the gods got scared lest here this should not be smitten by the terrible (Rākṣasas). They saw these Upasads (fort cities), namely these worlds. For these worlds are indeed fort-cities. They entered them and after entering them, they fashioned that body at a place free from fear and danger. Similarly, this Yajamāna having entered these fort cities, completed this body at a place free from fear and danger.

यद्वेवान्तरोपसदौ॑ चिनोत्येतद्वै देवा अबिभयुर्यद्वै न इममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति त एतान्वज्रानपश्यन्नुपसदो वज्रो वा उपसदस्तान्प्रापद्यन्त तान्प्रपद्याभयेऽनाष्ट्र एतमात्मानꣳ समस्कुर्वत तथैवैतद्यजमान एतान्वज्रान्प्रपद्याभयेऽनाष्ट्र एतमात्मानꣳ सꣳस्कुरुते॥८॥

एतदु ह यज्ञे तपो यदुपसदस्तपो वा उपसदस्तद्यत्तपसि चीयते तस्मात्तापश्चितस्तद्वै यावदेवोपसद्भिश्चरन्ति तावत्प्रवर्ग्येण संवत्सरमेवोपसद्भिश्चरन्ति संवत्सरं प्रवर्ग्येण॥९॥

अहोरात्राणि वा उपसद आदित्यः प्रवर्ग्योऽमुं तदादित्यमहोरात्रेषु प्रतिष्ठापयति तस्मादेषोऽहोरात्रेषु प्रतिष्ठितः॥१०॥

अथ यदि चतुर्विꣳशतिश्चतुर्विꣳशतिर्वा अर्धमासा अर्धमासा उपसद आदित्यः प्रवर्ग्योऽमुं तदादित्यमर्धमासेषु प्रतिष्ठापयति तस्मादेषोऽर्धमासेषु प्रतिष्ठितः॥११॥

अथ यदि द्वादश द्वादश वै मासा मासा उपसद आदित्यः प्रवर्ग्योऽमुं तदादित्यं मासेषु प्रतिष्ठापयति तस्मादेषा मासेषु प्रतिष्ठितः॥१२॥

अथ यदि षट् षड्वा ऋतव ऋतव उपसद आदित्यः प्रवर्ग्योऽमुं तदादित्यमृतुषु प्रतिष्ठापयति तस्मादेव ऋतुषु प्रतिष्ठितः॥१३॥

अथ यदि तिस्रस्त्रयो वा इमे लोका इमे लोका उपसद आदित्यः प्रवर्ग्योऽमुं तदादित्यमेषु लोकेषु प्रतिष्ठापयति तस्मादेष एषु लोकेषु प्रतिष्ठितः॥१४॥

८. पसदो H, My

8. And as to why he builds up between the two Upasads is this — when the gods got scared lest these terrible Rākṣasas may not smite it here, they saw these thunderbolts (in the form of) Upasads. The Upasads are indeed thunderbolts. They entered these and after entering them they fashioned this body at a place rid of fear and danger. So, also this Yajamāna having entered these thunderbolts, fashions this body at a place free from fear and danger.

9. These Upasads are the austerities (heat) in sacrifice. Upasad is indeed *tapas* (involving fasting and austerity). Since it is built (*ci*) in *tapas* (austerity) it is called *Tāpaścitās.* As long as they perform the Upasads, so long they perform Pravargya. If it is for one year they observe Upasad, they perform Pravargya also for one year.

10. The Upasads are indeed days and nights and the sun is Pravargya. He thus establishes that sun in the days and nights. That is why, he is established in days and nights.

11. And if (the Upasads are for twenty-four days), it is because there are twenty-four half months and the Upasads are half months and the sun is Pravargya. He establishes that sun in the half months. Thus he becomes established in half months.

12. And if (the Upasads are) for twelve days, it is because there are twelve months and Upasads are the months and the sun is the Pravargya. He establishes that sun in the months. Thus he gets established in the months.

13. And if (the Upasads are) for six days, it is because six are the seasons. And Upasads are seasons and the sun is the Pravargya. He establishes that sun in the seasons. Thus he gets established in the seasons.

14. And if (the Upasads are) for three days, it is because three are these worlds and these worlds are Upasads. The sun is the Pravargya. He establishes that sun in these worlds. Thus he gets established in these worlds.

अथातश्चितिपुरीषाणामेव मीमाꣳसा मासं प्रथमा चितिर्मासं पुरीषमेतावान्वासन्तिक ऋतौ कामस्तद्यावान्वासन्तिक ऋतौ कामस्तं तत्सर्वमात्मानमभिसञ्चिनुते॥ १५॥

मासं द्वितीया मासं पुरीषमेतावान् ग्रैष्म ऋतौ कामस्तद्यावान्ग्रैष्म ऋतौ कामस्तं तत्सर्वमात्मानमभिसञ्चिनुते॥ १६॥

मासं तृतीया मासं पुरीषमेतावान्वार्षिक ऋतौ कामस्तद्यावान्वार्षिक ऋतौ कामस्तं तत्सर्वमात्मानमभिसञ्चिनुते॥ १७॥

मासं चतुर्थी मासं पुरीषमेतावाञ्छरद ऋतौ कामस्तद्यावञ्छारद ऋतौ कामस्तं तत्सर्वमात्मानमभिसञ्चिनुते॥ १८॥

अथ पञ्चम्यै चितेरसपत्ना विराजश्च प्रथमाहमुपदधाति स्तोमभागा एकैकामन्वहं ताः सकृत्सादयति सकृत्सूददोहसाधिवदति तूष्णीं मासꣳ स्तोमभागाः पुरीषमभिहरन्त्येतावान्हैमन्तिक ऋतौ कामस्तद्यावान् हैमन्तिक ऋतौ कामस्तं तत्सर्वमात्मानमभिसञ्चिनुते॥ १९॥

मासꣳ षष्ठी मासं पुरीषमेतावाञ्छैशिर ऋतौ कामस्तद्यावाञ्छैशिर ऋतौ कामस्तं तत्सर्वमात्मानमभिसञ्चिनुत एतावान्वै द्वादशसु मासेषु कामषट्स्वृतुषु तद्यावान्द्वादशसु मासेषु कामः षट्स्वृतुषु तं तत्सर्वमात्मानमभिसञ्चिनुते[९]॥ २०॥

अथ त्रीण्यहान्युपातियन्ति यदहः शतरुद्रियं जुहोति यदहरुपवसथो यदहः प्रसुतस्तद्यत्तेष्वहः सूपसदा चरन्ति तानि तस्य मासस्याहोरात्राण्यथ यत्प्रवर्ग्येण तदु तस्मिन्नृतावादित्यं

९. सञ्चिनोति TE, H, M

15. Now the inquiry about the layers of loose soil – one month for (the building up) of the first layer (of bricks) and one month for the layer of loose soil. That much of desire in the spring season. He thus builds up his body with that much of desire which is in the spring season.

16. One month for (the building up) of the second layer (of bricks) and one month for the layer of loose soil. That much of desire in the summer season. He thus builds up his body with that much of desire which is in the summer season.

17. One month for (the building up) of the third layer (of bricks) and one month for the layer of loose soil. That much of desire in the rainy season. He thus builds up his body with that much of desire which is in the rainy season.

18. One month for (the building up) of the fourth layer (of bricks) and one month for the layer of loose soil. That much of desire in the autumn season. He thus builds up his body with that much of desire which is in the autumn season.

19. About the fifth layer (of bricks) he lays down the *aspatnā* brick and the *virāj* brick with first day and each day one *stomabhāga* brick. He settles them once and once recites the *sūdadohasa*. For a month they silently apply loose soil for the *stomabhāga*. This much is the desire in the winter season. He thus builds up his body with that much of desire which is in the winter season.

20. The sixth layer (takes) one month (for layer of bricks) and one month for layer of loose soil. That much of desire in the dewy season. He thus builds up his body with that much of desire which is in the dewy season. This much is the desire (plan to build) in the course of twelve months or in six seasons. With that much of desire in the twelve months or in six seasons with all that, he builds up the body.

21. He exceeds (the year) by three days; they are the ones on which he makes the *Śatarudrīya* offering; the one when he makes preparation and the one on which the *Soma* is pressed. When he performs Upasads on those (three) days, they become the days and nights of that (thirteenth interca-

प्रतिष्ठापयत्येतावान्वै त्रयोदशसु मासेषु कामः सप्तस्वृतुषु तद्यावाꣳस्त्रयोदशसु मासेषु कामः सप्तस्वृतुषु तं तत्सर्वमात्मानमभिसञ्चिनुते॥२१॥

स संवत्सरं प्रसुतः स्यात्सर्वं वै संवत्सरः सर्वमेकशतविधः सर्वेणैव तत्सर्वमाप्नोति यदि संवत्सर न शक्नुयाद्विश्वजिता सर्वपृष्ठेनातिरात्रेण यजेत तस्मिन्त्सर्ववेदसं दद्यात्सर्वं वै विश्वजित्सर्वं वै विश्वजित्सर्वपृष्ठोऽतिरात्रः सर्वꣳ सर्ववेदसꣳ सर्वमेकशतविधः सर्वेणैव तत्सर्वमाप्नोति॥२२॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

संवत्सरो वै प्रजापतिरेकशतविधस्तस्याहोरात्राण्यर्धमासा मासा ऋतवः षष्टिर्मासिस्याहोरात्राणि मासि वै संवत्सरस्याहोरात्राण्याप्यन्ते चतुर्विꣳशतिरर्धमासास्त्रयोदश मासास्त्रय ऋतवस्ताः शतविधाः संवत्सर एवैकशततमी विधा॥१॥

स ऋतुभिरेव सप्तविधः षळृतवः संवत्सर एव सप्तमी विध तस्यैतस्य संवत्सरस्यैतत्तेजो य एष तपति तस्य रश्मयः शतं विधा मण्डलमेवैकशततमी विधा॥२॥

स दिग्भिरेव सप्तविधो ये प्राच्यां दिशि रश्मयः सैका विधा ये दक्षिणायाꣳ सैका ये प्रतीच्याꣳ सैका य उदीच्याꣳ सैका य ऊर्ध्वायाꣳ सैका येऽवाच्याꣳ सैका मण्डलमेव सप्तमी विधा तस्यैतस्य परस्तात्कामप्रोलोकोऽमृतं वै कामप्रममृतमेवास्य तत्परस्तात्तद्यत्तदमृतमेतत्तद्यदेतदर्चिर्द्दीप्यते॥३॥

तदेतद्वसु चित्रꣳ राधस्तदेष सविता विभक्ताभ्यः प्रजाभ्यो विभजत्यप्योषधिभ्योऽपि वनस्पतिभ्यो

lary) month and when he performs Pravargya (on those days) he establishes yonder sun also in that (seventh) season. This much is the desire in the thirteen months and in the seven seasons. With that much of desire in the thirteen months and seven seasons – with all that he builds up his body.

22. The *Soma* should be pressed for a year. The year is all, and one hundred and onefold is all; by means of all he thus gains everything. If he is unable to press *Soma* for a year, he should perform the Viśvajit Atirātra with all the *pṛṣṭhas* (Sarvapṛṣṭha Viśvajit Atirātra). In that he should give away all his property (as *dakṣiṇā*) because Viśvajit is "all" (i.e. conquering the whole universe) and Atirātra with all the *pṛṣṭhas* means everything. "All property" means everything and the hundred and onefold (altar) is everything. By means of all he gains everything. (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. The hundred and onefold Prajāpati is no doubt, the year, which consists of days and nights, half-months, months and seasons. There are sixty days and nights for a month and in the months indeed, the days and nights of the year are included. There are twenty-four half months and thirteen months and three seasons (of four months each) – they together make one hundred parts and the year itself is the hundred and first part.

2. With the seasons only, it becomes sevenfold, six seasons and the year itself the seventh part. He who shines yonder is the light of that year and its rays are hundredfold and his (sun's) orbit is the hundred and first part.

3. With the quarters, he is sevenfold; his rays that are on the eastern direction form one part; those on the southern direction form one part; those on the western direction, one part; those on the northern direction, one part; those on the upward direction, form one part and those in the downward direction, form one part. The orb itself is the seventh part. Beyond this is the wish-yielding world and wish-yielding world is the immortality. Thus it is immortality that lies beyond this (year). That very light which shines yonder is immortal.

4. That Savitā distributes variety of boons in the form of longevity of life to the creatures distributed (far and wide); to the plants and to the trees.

भूय इव ह त्वेकाभ्यः प्रयच्छति कनीय इवैकाभ्यस्तद्याभ्यो भूयः प्रयच्छति ता ज्योक्तमां जीवन्ति याभ्यः कनीयः कनीयस्ताः॥४॥

तदेतदृचाभ्यनूक्तं[1] विभक्तारꣳ हवामहे वसोश्चित्रस्य राधसः सवितारं नृचक्षसमिति तदेतत्सर्वमायुर्दीर्घमनन्तꣳ हि तद्यदिदमाहुर्दीर्घं त आयुरस्तु सर्वमायु[2]रिहीत्येष ते लोक एतत्तेऽस्त्विवति हैवैतत्॥५॥

पश्यन्ती वाग्वदति तदेतदेकशतविधेन वैवासव्यꣳ शतायुतया वा य एवैकशतविधं विधत्ते यो वा शतं वर्षाणि जीवति सहैवैतदमृतमाप्नोति तस्माद्ये चैतद्विदुर्ये च न लोक्या शतायुतेत्येवाहुस्तस्मादु ह न पुरायुषः स्वकामी प्रेयादलोक्यꣳ हैत उ वाव लोका यदहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरः॥६॥

तद्येऽर्वाग्विꣳशेषु वर्षेषु प्रयन्त्यहोरात्रेषु तेषु[3] लोकेषु सृज्यन्ते[4]ऽथ ये परोविꣳशेष्वर्वाक्चत्वारिꣳशेष्वर्धमासेषु तेऽथ ये परश्चत्वारिꣳशेष्वर्वाक्षष्ठेषु मासेषु तेऽथ ये परः षष्ठेष्वर्वागशीतेष्वृतुषु तेऽथ ये परोऽशीतेष्वर्वाक्शतेषु संवत्सरे तेऽथ य एव शतं वर्षाणि यो वा भूयाꣳसि जीवति स हैवैतदमृतमाप्नोति॥७॥

बहुभिर्ह वै यज्ञैरेकमहरेका रात्रिर्मिता स य एवैकशतविधं विधत्ते यो वा शतं वर्षाणि जीवति स हैवैनदद्धातमामाप्नोत्येष वा एकशतविधं विधत्ते य एनꣳ संवत्सरं बिभर्ति तस्मादेनꣳ संवत्सरभृतमेव चिन्वीतेत्यधिदेवतम्॥८॥

१. तदेतदृचाभ्युक्तं PI, TE (श्यनूक्तं)
२. आयुरेही H
३. ते लोकेषु My
४. सज्यन्ते H, TE

To some, he distributes more as it were and to some others less as it were. Those to whom he distributes more as it were, live longest and those to whom he gives less, (live for) shorter duration.

5. This is how it is said in the (relevant) *Ṛk* passage, "We invoke the distribution of variety of boons in the form of longevity of life; that Savitā, the witness of (the actions of) men." That is the full span of life which is long. What is called "long" is endless. When they say, "May your life-span be long", they mean, "May you reach the full (span of) life"; which amounts to say "that world (of immortality) be yours."

6. Thus the thoughtful speech is saying. That (immortality) has to be obtained either by the hundred and onefold (altar) or by a life-span of hundred years. Whosoever builds up a hundred and onefold (altar) or who-ever lives for hundred years, he, indeed obtains that (immortality). There-fore, whether knowingly or unknowingly, people say "hundred years living makes for that world (of heaven)." Therefore one should not on his own desire pass away before the full extent of life. By that (ending before hun-dred years on one's own accord) fails to win for him that (heavenly) worlds. These are indeed the worlds consisting of days and nights, the half months, months, seasons and the year.

7. Those who pass away in a year which is before the twentieth, enter the worlds which consist of (only) days and nights. Those who pass away after the twentieth and before the fortieth year, enter (the worlds of) half months. Those who (pass away) after the fortieth and before the sixtieth year, enter (the worlds of) the months. Those (who pass away) after the sixtieth and before the eightieth, enter (the worlds of) the seasons. Those (who pass away) after the eightieth and before the hundredth, enter (the worlds of) the year. Only those who live for hundred years or more enter that world of immortality.

8. Only by many sacrifices, indeed, a single day or a single night (of life) is gained. Only he who builds up the hundred and onefold (altar) or he who lives for a hundred years is sure to obtain that supreme immortality. He who keeps him (*Ukhyā*-Agni) for a year alone makes that hundred-one fold (altar). Hence one should build (altar) for such a one (Agni) who has been kept for a year. This much for the divine aspect of it.

अथाधियज्ञं यानमूनेकशतमुद्वाहून्पुरुषान्मिमीते स विधैकशतविधः स चितिभिरेव सप्तविधः षल्तव्यवत्यश्चितयोऽग्निरेव सप्तमी विधा स उ वा इष्टकैकशतविधो याः पञ्चाशत्प्रथमा इष्टका याश्चोत्तमास्ताः शतं विधा अथ या एतदन्तरेणेष्टका उपधीयन्ते सैवैकशततमी विधा॥९॥

स उ एव यजुस्तेजा यजुरेकशतविधो यानि पञ्चाशत्प्रथमानि यजूꣳषि यानि चोत्तमानि ताः शतं विधा अथ यान्येतदन्तरेण यजूꣳषि क्रियन्ते सैवैकशततमी विधैवमु सप्तविध एकशतविधो भवति स यः शतायुतायां कामो य एकशतविधेये सप्तविधेन हैव तमेवंविदाप्नोति॥१०॥

एवं वाव सर्वे यज्ञा एकशत विधा अग्निहोत्रादृग्भिर्यजुर्भिः पदैरक्षरैः कर्मभिः सामभिः स यः शतायुतायां कामो य एकशतविधे यः सप्तविधे यज्ञेन यज्ञेन हैव तमेवंविदाप्नोतीत्यु एवाधियज्ञम्॥११॥

अथाध्यात्मं पञ्चेमाश्चतुर्विधा अङ्गुलयो द्वे कल्कुषी दोरꣳ सफलकं चाक्षश्च तत्पञ्चविꣳशतिरेवमिमानीतराण्यङ्गानि ताः शतं विधा आत्मैवैकशततमी विधोक्तꣳ सप्तविधतायै॥१२॥

स उ एव प्राणतेजाः प्राणैकशतविधोन्वङ्गमङ्गेऽङ्गे हि प्राणः स यःशतायुतायां कामो य एकशतविधे यः सप्तविधे यः सर्वेषु यज्ञेषु विद्यया हैव तमेवंविदाप्नोति सर्वैर्हि यज्ञैरात्मानꣳ संपन्नं विदे॥१३॥

त्रीणि वा इमानि पञ्चविधानि संवत्सरोऽग्निः पुरुषस्तेषां पञ्च विधा अन्नं पानꣳ श्रीर्ज्योतिरमृतं

9. Now the sacrifical point of view — when he measures that hundred and one man's length with upstretched arms, that is the form of the hundred and onefold (altar). The sevenfold one is by means of the layers; the layers are of six *ṛtavyā* (seasonal) bricks and the fire itself is the seventh form. In respect of bricks too it is hundred and onefold. The first fifty bricks and the last fifty together make one hundred and the bricks which are laid down in between those two sets are the hundred and first part.

10. He (the Agni) is again hundred and onefold, since he has *Yajus* as his vital power. The first fifty *Yajus* formulas (for the *prāṇabhṛts*) and the last fifty formulas together make up one hundred. The *Yajus* formulas used (for the laying of bricks) in between, form the hundred and first part. Thus too the sevenfold (Agni) becomes hundred and onefold. Whosoever knows this wins even by the sevenfold whatever wish there is both in a life of hundred years and in the hundred and onefold (altar).

11. All sacrifices upto Agnihotra, are thus hundred and onefold in terms of *Ṛks, Yajus* formulas, words, syllables, rites and *Sāmans.* Whosoever knows thus, wins by each one of the sacrifice, whatever wish there is either in a life of hundred years, or in the hundred and onefold (altar) or in the sevenfold (Agni). This is the sacrificial point of view.

12. Now in respect of the physical body. There are these four sets of five fingers and toes; the wrist and elbow make two; the arm, the shoulder blade and the collar bone – they together make up twenty-five. In the same way, each of these other limbs – that accounts for hundred parts and the trunk (of the body) is the hundred and first part. Regarding the sevenfold nature of the body, it has been explained.

13. He is again hundred and onefold. Since he has *prāṇa* as his vital power. He is a hundred and onefold by the *prāṇas* limb by limb; for there is *prāṇa* in each limb. Whosoever knows this, wins by this knowledge whatever wish there is in a life of hundred years or in the hundred and onefold(altar) or in the sevenfold one (Agni) or in all the sacrifices. Because he has gained a body perfected by all the sacrifices.

14. There are these three fivefold things — the year, the fire and the Puruṣa (man). Their five forms are food, drink, excellence, light and immortality. That food (that grows) in the year is its food, whatever water,

यदेव संवत्सरेऽन्नं तदन्नं या आपस्तत्पानꣳ रात्रिरेव श्रीः श्रियाꣳ हैतद्रात्र्याꣳ सर्वाणि भूतानि संवसन्त्यहर्ज्योतिरादित्योऽमृतमित्यधिदेवतम्॥१४॥

अथाधियज्ञं यदेवाग्नावन्नमुपधीयते तदन्नं या आपस्तत्पानं परिश्रित एव श्रीस्तद्धि रात्रीणाꣳ रूपं यजुष्मत्यो ज्योतिस्तध्यह्नाꣳ रूपमग्निरमृतं तद्ध्यादित्यस्य रूपमित्यु एवाधियज्ञम्॥१५॥

अथाध्यात्मं यदेव पुरुषेऽन्नं तदन्नं या आपस्तत्पानमस्थीन्येव श्रीस्तद्धि परिश्रिताꣳ रूपं मज्जानो ज्योतिस्तद्धि यजुष्मतीनाꣳ रूपं प्राणोऽमृतं तद्ध्यग्ने रूपं प्राणोऽग्निः प्राणोऽमृतमित्यु वा आहुः॥१६॥

अन्नाद्धा अशनाया निवर्तते पानात्पिपासा श्रियै पाप्मा ज्योतिषस्तमोऽमृतान्मृत्युर्नि ह वा अस्मादेतानि सर्वाणि वर्तन्तेऽपपुनर्मृत्युं जयति सर्वमायुरेति य एवं वेद तदेतदमृतमित्येवामुत्रोपासीतायुरितीह प्राण इति हैक उपासते प्राणोऽग्निः प्राणोऽमृतमिति वदन्तो न तथा विद्यादध्रुवं वै तद्यत्प्राणस्तं ते विष्याभ्यायुषो न मध्यादिति ह्यपि यजुषाभ्युक्तं तस्मादेनदमृतमित्येवामुत्रोपासीतायुरितीह तथो ह सर्वमायुरेति॥१७॥ इति पञ्चमं ब्राह्मणम्॥

॥ इति द्वितीयोऽध्यायः॥

that is its drink; its excellence is the night; for it is in the night that all beings stay together in excellence (bliss); its light is the day and its immortal part is the sun. This much is the divine aspect.

15. Now to the sacrificial aspect – that food which is offered in the fire is his food; waters are the drink; the enclosing stones are the excellence; because the *pariśrits* (enclosing) stones are the forms of nights; the *yajuṣmati* bricks are the light, because it has the form of day; Agni is the immortal part and that is the form of sun. This much alone is to the sacrificial aspect.

16. Now to the body point of view – whatever food there is in man, that is his food; whatever water, that is his water; his excellence are the bones, for they are in the forms of the enclosing stones; his light is the marrow, for that is the form of the *yajuṣmati* (bricks); *prāṇa* is his immortal part, for that is the form of fire. Indeed people say that *prāṇa* is fire, the *prāṇa* is the immortal.

17. Now hunger is removed by food; thirst through drink; evil through excellence, darkness through light and death through immortality. Whosoever realises this, in fact, all these disappear from him. He conquers recurring death and attains the full life. So let him worship this (take to this as means of achieving) immortality in yonder world and as life in this (terrestrial) world. Some worship it as *prāṇa* on the ground that *prāṇa* is fire and *prāṇa* is immortal. It should not be so understood. That *prāṇa* is impermanent. The *Yajus* passage also reiterates this — "From the middle of your life-span, I shall not delink the *prāṇa*" (which implies that *prāṇa* is otherwise detachable and impermanent). Let him therefore worship it as immortality in the other world and as life here (in the terrestrial world) below. Thus, indeed, he attains the whole life. (Fifth Brāhmaṇa Ends.)

(Chapter Two Ends.)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

प्राणो गायत्री चक्षुरुष्णिग्वागनुष्टुप्मनो बृहती श्रोत्रं पङ्क्तिर्य एवायं प्रजननः प्राण एष त्रिष्टुबथ योऽयमवाङ् प्राण एष जगती तानि वा एतानि सप्त छन्दांसि चतुरुत्तराण्यग्नौ क्रियन्ते॥१॥

प्राणो गायत्रीति तद्य एव प्राणस्य महिमा यद्वीर्यं तदेतत्सहस्रं प्राणस्यैवैतद्वीर्यं यद्ध्यस्य चिन्वतः प्राण उत्क्रामेत्तत एवैषोऽग्निर्न चीयेतैतेनैवास्य रूपेण सहस्रमेष गायत्रीः सञ्चितो भवति॥२॥

चक्षुरुष्णिगिति तद्य एव चक्षुषो महिमा यद्वीर्यं तदेतत्सहस्रं चक्षुष एवैतद्वीर्यं यद्ध्यस्य चिन्वतश्चक्षुरुत्क्रामेत्तत एवैषोऽग्निर्न चीयेतैतेनैवास्य रूपेण सहस्रमेष उष्णिहः सञ्चितो भवति॥३॥

वागनुष्टुबिति तद्य एव वाचो महिमा यद्वीर्यं तदेतत्सहस्रं वाच एवैतद्वीर्यं यद्ध्यस्य चिन्वतो वागुत्क्रामेत्तत एवैषोऽग्निर्न चीयेतैतेनैवास्य रूपेण सहस्रमेषोऽनुष्टुभः सञ्चितो भवति॥४॥

मनो बृहतीति तद्य एव मनसो महिमा यद्वीर्यं तदेतत्सहस्रं मनस एवैतद्वीर्यं यद्ध्यस्य चिन्वतो मन उत्क्रामेत्तत एवैषोऽग्निर्न चीयेतैतेनैवास्य रूपेण सहस्रमेष बृहती सञ्चितो भवति॥५॥

श्रोत्रं पङ्क्तिरिति तद्य एव श्रोत्रस्य महिमा यद्वीर्यं तदेतत्सहस्रं श्रोत्रस्यैवैतद्वीर्यं यद्ध्यस्य

Chapter Three

BRĀHMAṆA I

1. The Gāyatrī is the *prāṇa* (of Prajāpati, the altar); the Uṣṇik is the eye; the Anuṣṭubh the speech; the Bṛhatī is the mind and Paṅktī is the ear. The Triṣṭubh is what is here the generative *prāṇa* and the Jagatī is what constitutes the downward breath. These are the seven metres, each having four syllables more than the previous one, that are produced in the *Agni*-altar.

2. The Gāyatrī is the *prāṇa* — that greatness and that vigour is in this thousand (bricks). This vigour indeed, belongs to *prāṇa* . If, while building up, his *prāṇa* is to pass away, this altar itself cannot be built up. By this its form that (altar) becomes built (so as to contain) a thousand Gāyatrīs (This accounts for one thousand *chandasyā* bricks).

3. The Uṣṇik is the eye — thus that greatness and that vigour which is in the eye, that is in this thousand(bricks). This vigour indeed belongs to the eye. If, while building up, his eye-sight is to pass away, this altar itself cannot be built up. By this its form that (altar) becomes built (so as to contain) thousand Uṣṇiks (This accounts for one thousand *chandasyā* bricks).

4. The Anuṣṭubh is the speech — thus that greatness and vigour which is in speech, that is in this thousand(bricks). This vigour indeed belongs to speech. If the speech of his is to pass away while building up, this (altar) itself cannot be built up. By this, its form that (altar) becomes built (so as to contain) thousand Anuṣṭubhs (This accounts for one thousand *chandasyā* bricks).

5. The Bṛhatī is the mind — thus that greatness and vigour which is in mind, that is in this thousand (bricks). This vigour indeed belongs to the mind. If his mind were to pass away, while building up, this (altar) cannot be built up. By this its form that (altar) becomes built (so as to contain) thousand Bṛhatīs (This accounts for one thousand *chandasyā* bricks).

6. The Paṅkti is the ear — thus that greatness and that vigour which is in the ear, that is in this thousand (bricks). This vigour indeed belongs to the ear. If while building up, his hearing faculty fails, this altar itself cannot

चिन्वतः श्रोत्रमुत्क्रामेत्तत एवैषोऽग्निर्न चीयेतैतेनैवास्य रूपेण सहस्रमेष पङ्क्तीः सञ्चितो भवति॥६॥

य एवायं प्रजननः प्राण एष त्रिष्टुबिति तद्य एवैतस्य प्राणस्य महिमा यद्वीर्यं तदेतत्सहस्रमेतस्यैवैतत्प्राणस्य वीर्यं यद्ध्यस्य चिन्वत एष प्राण आलुभ्येत्तत एवैषोऽग्निर्न चीयेतैतेनैवास्य रूपेण सहस्रमेष त्रिष्टुभः सञ्चितो भवति॥७॥

अथ योऽयमवाङ् प्राण एष जगतीति तद्य एवैतस्य प्राणस्य महिमा यद्वीर्यं तदेतत्सहस्रमेतस्यैवैतत्प्राणस्य वीर्यं यद्ध्यस्य चिन्वत एष प्राण आलुभ्येत्तत एवैषोऽग्निर्न चीयेतैतेनैवास्य रूपेण सहस्रमेष जगतीः सञ्चितो भवति तानि वा एतानि सप्त छन्दांꣳसि चतुरुत्तराण्यन्योन्यस्मिन्प्रतिष्ठितानि सप्तमे पुरुषे प्राणा अन्योन्यस्मिन्प्रतिष्ठितास्तद्यावन्तमेवंविच्छन्दसां गणमन्वाह छन्दसश्छन्दसो हैवास्य सोऽनूक्तो भवति स्तुतो वा शस्तोवोपहितो वा॥८॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

तदाहुः किं छन्दः का देवताग्नेः शिर इति गायत्री छन्दोऽग्निर्देवता शिर इति किं छन्दः का देवता ग्रीवा इत्युष्णिक्छन्दः सविता देवता ग्रीवाः॥१॥

किं छन्दः का देवतानूकमिति बृहती छन्दो बृहस्पतिर्देवतानूकम्॥२॥

किं छन्दः का देवता पक्षाविति बृहद्रथन्तरे छन्दो द्यावापृथिवी देवते पक्षौ॥३॥

किं छन्दः का देवता मध्यममिति त्रिष्टुप् छन्द इन्द्रो देवता मध्यमम्॥४॥

be built up. By this its form, that (altar) becomes built (so as to contain) thousand Paṅktīs (This accounts for one thousand *chandasyā* bricks).

7. The Triṣṭubh is the *prāṇa* which is generative — thus that greatness and that vigour which is in that *prāṇa,* that is in this thousand (bricks). This vigour indeed, belongs to the *prāṇa.* If, while building up, his *prāṇa* passes away, this altar itself cannot be built up. By this, its form, that (altar) becomes built (so as to contain) thousand Triṣṭubhs (This accounts for one thousand *chandasyā* bricks).

8. The Jagatī is the downward breathing — thus that greatness and that vigour which is in the downward breathing is in this thousand (bricks). This vigour indeed, belongs to that breathing. If, while building up, his downward breathing fails, this (altar) itself cannot be built up. By this its form, that (altar) becomes built (so as to contain) thousand Jagatīs (This accounts for one thousand *chandasyā* bricks). These are the seven metres, each successive one, increasing by four syllables from the previous one and they are established into one another. One who, knowing thus, recites as many number of metres, by so much his (altar) becomes built, metre by metre, and all the metres he would have well-uttered, or *stotras* chanted or *śastras* recited or bricks laid down upon. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Now they ask, "Which metre and which deity constitute the head of the fire-altar". The metre Gāyatrī and the deity Agni are the head. "Which metre and which deity form (his) neck"— the Uṣṇik metre and Savitā, the deity form the neck.

2. "Which metre and which deity are its spine?" The metre Bṛhatī and Bṛhaspati, the deity form the spine.

3. "Which metre and which deity are its two wings?" The Bṛhad and Rathantara are the metres and the heaven and earth are the deities of the two wings.

4. "Which metre and which deity are its middle part?" The Triṣṭubh metre and Indra, the deity form the middle part.

किं छन्दः का देवता श्रोणी इति जगती छन्द आदित्यो देवता श्रोणी॥५॥

किं छन्दः का देवता यस्मादिदं प्राणाद्रेतः सिच्यत इत्यतिच्छन्दाश्छन्दः प्रजापतिर्देवता॥६॥

किं छन्दः का देवता योऽयमवाङ् प्राण इति यज्ञायज्ञियं छन्दो वैश्वानरो देवता॥७॥

किं छन्दः का देवतोरू इत्यनुष्टुप् छन्दो विश्वेदेवा देवतोरू॥८॥

किं छन्दः का देवताष्ठीवन्ताविति पङ्क्तिश्छन्दो मरुतो देवताष्ठीवन्तौ॥९॥

किं छन्दः का देवता प्रतिष्ठे इति द्विपदा छन्दो विष्णुर्देवता प्रतिष्ठे॥१०॥

किं छन्दः का देवता प्राणा इति विच्छन्दाश्छन्दो वायुर्देवता प्राणाः॥११॥

किं छन्दः का देवतो नातिरिक्तानीति न्यूनाक्षरा छन्द आपो देवतो नातिरिक्तानि सैषात्मविद्यैवै-तन्मयो हैवैता देवता एतमात्मानमभिसंभवति न होत्राण्यालोक्यताया आशीरस्ति॥१२॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

धीरो ह शातपर्णेयो महाशालं जाबालमुपोत्ससाद तꣳ होवाच किं मा विद्वानुपोदसद इत्यग्निं वेदेति कमग्निं वेत्थेति वाचमिति यस्तमग्निं वेद किꣳ स भवतीति वाग्मी भवतीति होवाच नैनं वाग्जहातीति॥१॥

वेत्थाग्निमिति होवाच किमेव मा विद्वानुपोदसद इत्यग्निं वेदेति कमग्निं वेत्थेति चक्षुरिति यस्तमग्निं वेद किꣳ स भवतीति चक्षुष्मान्भवतीति होवाच नैनं चक्षुर्जहातीति॥२॥

5. "Which metre and which deity are its hips?" Jagatī metre and sun is the deity for the hips.

6. "Which metre and which deity are for its *prāṇa* from where the seed flows?" The metre is Atichandas and the deity, Prajāpati.

7. "Which metre and which deity for this downward breath?" The metre is Yajña Yajñīya and the deity is Vaiśvānara.

8. "Which metre and which deity for the two thighs?" The metre Anuṣṭubh and the deities Viśvedevās are (for) the two thighs.

9. "Which metre and which deity are his knees?" The metre Paṅkti and that deity, the Maruts are the knees.

10. "Which metre and which deity for his feet?" The metre Dvipadā and the deity Viṣṇu are the feet.

11. "Which metre and which deity are the *prāṇas*?" The metre is Vicchandas and the deity Vāyu are the *prāṇas*.

12. "Which metre and which deity constitute the deficient and excessive parts?" The metre with less number of syllables and that deity, the waters are the deficient and excessive parts. This then is the knowledge of the body (of the altar) and the deity that enters into it is also such like. In this (building up of the altar) there is nothing beyond what is said, to enable one to attain divine world. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Once upon a time Dhīra Śātaparṇeya approached Mahāśāla Jābāla. (The latter asked) "After knowing what, you have come to me". (Dhīra said) "I know Agni". "Which Agni you know?", He asked again. He replied, "Speech". (Again he asked) "What will become of him who knows that Agni?" "He becomes eloquent", he said, "speech will not desert him."

2. Jābāla said, "You know Agni, knowing what else you have come to me?" "I know Agni" – "What Agni you know?" – "The Eye." – What becomes of him who knows the Agni?" "He possesses vision", he said, "the eye does not fail him."

वेत्थाग्निमिति होवाच किमेव मा विद्वानुपोदसद इत्यग्निं वेदेति कमग्निं वेत्थेति मन इति यस्तमग्निं वेद किꣳ स भवतीति मनस्वी भवतीति होवाच नैनं मनो जहातीति॥३॥

वेत्थाग्निमिति होवाच किमेव मा विद्वानुपोदसद इत्यग्निं वेदेति कमग्निं वेत्थेति श्रोत्रमिति यस्तमग्निं वेद किꣳ स भवतीति श्रोत्रवान्भवतीति होवाच नैनꣳ श्रोत्रं जहातीति॥४॥

वेत्थाग्निमिति होवाच किमेव मा विद्वानुपोदसद इत्यग्निं वेदेति कमग्निं वेत्थेति य एतत्सर्वमग्निस्तं वेदेति तस्मिन् होक्त उपावरुरोहाधीहि भोस्तमग्निमिति॥५॥

स होवाच प्राणो वाव सोऽग्निर्यदा वै पुरुषः स्वपिति प्राणं तर्हि वागप्येति प्राणं चक्षुः प्राणं मनः प्राणꣳ श्रोत्रं यदा प्रबुध्यते प्राणादेवाधि पुनर्जायन्त इत्यध्यात्मम्॥६॥

अथाधिदेवतं या वै सा वागग्निरेव स यत्तच्चक्षुरसौ स आदित्यो यत्तन्मन एष स चन्द्रमा यत्तच्छ्रोत्रं दिश एव तदथ यः स प्राणोऽयमेव स वायुर्योऽयं पवते यदा वा अग्निरनुगच्छति वायुं तर्ह्यनूद्वाति तस्मादेनमुदवासीदित्याहुर्वायुꣳ ह्यनूद्वाति यदादित्योऽस्तमेति वायुं तर्हि प्रविशति वायुं चन्द्रमा वायौ दिशः प्रतिष्ठिता वायोरेवाधि पुनर्जायन्ते स यदैवंविदस्माँल्लोकात्प्रैति वाचैवाग्निमप्येति चक्षुषादित्यं मनसा चन्द्रꣳ श्रोत्रेण दिशः प्राणेन वायुꣳ स एतन्मय एव भूत्वैतासां देवतानां यां यां कामयते सा भूत्वैलयति[1]॥७॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

श्वेतकेतुर्हारुणेयो यक्ष्यमाण आस तꣳ ह पितोवाच कानृत्विजोऽवृथा इति॥१॥

१. भूत्वेलयति TE, H, My

3. Jābāla said, "You know Agni; knowing what else you have come to me?" – "I know Agni" – "What Agni you know?" "The mind." "What becomes of him who knows that Agni." "He becomes thoughtful", he said, "the mind does not fail him."

4. Jābāla said, "You know Agni; knowing what else you have come to know?" – "I know Agni – "What Agni you know?" – "The ear." – "What becomes of him who knows that Agni?" "He comes to possess hearing power", he said. "The ear does not fail here."

5. Jābāla said, "You know Agni; knowing what else you have come to me?" – "I know Agni" – "What Agni you know?" – "That Agni which is everything here" – on hearing the reply, he (Jābāla) stepped down to him and said "Sir, teach me that Agni."

6. He (Dhīra) said, "*Prāṇa* is indeed that Agni." When man sleeps, his speech enters into the *prāṇa;* his eye (sight) enters the *prāṇa;* the mind (enters into) the *prāṇa,* his ear (enters into) the *prāṇa.* When he wakes up they (speech etc.) emerge from the *prāṇa* – this much at the level of the physical body.

7. Now to the divine view point — that which is speech is no doubt, Agni; that which is the eye is of course, yonder sun; that which is mind, that is the moon; that which is the ear is the quarters; that which is the *prāṇa* is indeed this Vāyu (wind) which blows. When the fire goes up to the wind, it gets lost in the wind and hence people say of it, "It has extinguished" for it gets lost in the wind. When the sun sets, it enters the wind, the moon too. The quarters are also established in the wind and out of the wind they are born again. When one who knows thus passes away from this world, he enters into the fire by his speech, (enters) the sun by his eye; (enters) the moon by his mind, the quarters by his ear and the wind by his *prāṇa.* He having become these (fire, sun, moon and quarters), becomes whichever of these deities he desires to and goes about. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Śevtaketu, son of Āruṇi was once about to perform a sacrifice. His father asked him, "Who are the Ṛtviks you have invited?"

स होवाचायं न्वेव मे वैश्वावसव्यो होतेति तꣳ ह पप्रच्छ वेत्थ ब्राह्मण वैश्वावसव्य चत्वारि महान्ती३ इति वेद भो३ इति होवाच वेत्थ चत्वारि महतां महान्ती३ इति वेद भो३ इति होवाच वेत्थ चत्वारि व्रतानी३ इति वेद भो३ इति होवाच वेत्थ चत्वारि व्रतानां व्रतानी३ इति वेद भो३ इति होवाच वेत्थ चत्वारि क्यानी३ इति वेद भो३ इति होवाच वेत्थ चत्वारि क्यानां क्यानी३ इति वेद भो३ इति होवाच वेत्थ चतुरोऽर्का३ निति वेद भो३ इति होवाच वेत्थ चतुरोऽर्काणामर्का३निति वेद भो३ इति होवाच॥ २॥

वेत्थार्कमित्यथ वै नो भवान्वक्ष्यतीति वेत्थार्कपर्णे इत्यथ वै नो भवान्वक्ष्यतीति वेत्थार्कपुष्पे इत्यथ वै नो भवान्वक्ष्यतीति वेत्थार्ककोश्यावित्यथ वै नो भवान्वक्ष्यतीति वेत्थार्कसमुद्गावित्यथ वै नो भवान्वक्ष्यतीति वेत्थार्काष्ठीलामित्यथ वै नो भवान्वक्ष्यतीति वेत्थार्कमूलमित्यथ वै नो भवान्वक्ष्यतीति॥ ३॥

स ह वै यत्तदुवाच वेत्थ चत्वारि महान्ति वेत्थ चत्वारि महतां महान्तीत्यग्निर्महाꣳस्तस्य महतो महदोषधयश्च वनस्पतयश्च तद्धयस्यान्नं वायुमर्हाꣳस्तस्य महतो महदापस्तद्धय-स्यान्नमादित्यो महाꣳस्तस्य महतो [1]महच्चन्द्रमास्तद्धयस्यान्नं पुरुषो महाꣳस्तस्य महतो महत्पशवस्तद्धयस्यान्नमेतान्येव चत्वारि महान्त्येतान्येव चत्वारि महतां महान्त्येतान्येव चत्वारि व्रतान्येतानि चत्वारि व्रतानां व्रतान्येतान्येव चत्वारि क्यान्येतानि चत्वारि क्यानां क्यान्येत एव चत्वारोऽर्का एते चत्वारोऽर्काणामर्काः॥ ४॥

अथ ह वै यत्तदुवाच वेत्थार्कमिति पुरुषꣳ हैव तदुवाच वेत्थार्कपर्णे इति कर्णौ हैव तदुवाच वेत्थार्कपुष्पे इत्यक्षिणी हैव तदुवाच वेत्थार्ककोश्याविति नासिके हैव तदुवाच वेत्थार्कसमुद्गावित्योष्ठौ हैव तदुवाच वेत्थार्क धाना इति दन्तान् हैव तदुवाच वेत्थार्काष्ठीलामिति जिह्वाꣳ हैव तदुवाच वेत्थार्कमूलमित्यन्नꣳ हैव तदुवाच स एषोऽग्निरर्को यत्पुरुषः स यो हैतमेवमग्निमर्कं पुरुषमुपास्तेऽयमहमग्निरर्कोस्मीति विद्यया हैवास्यैष आत्मन्नग्निरर्कश्चितो भवति॥ ५॥ इति चतुर्थं ब्राह्मणम्॥

१. महश्चन्द्रमा TE

2. He said, "This Vaiśvāvasavya is my Hotā." To him (Vaiśvāvasavya), the father asked, "O Brahman, Vaiśvāvasavya, do you know the four great things?" "I know them sir", he replied. "Do you know the four great ones of the great ?" "Yes sir." "Do you know the four *vratas*?" he asked. "Yes sir." "Do you know the four *vratas* of *vratas*?" "I know sir" he said. "Do you know the four things related to *Ka*?" "I know sir", he said. "Do you know the four *kyās* (sacred to *ka*) of the four *kyās*?" "I know sir" he said. "Do you know the four *Arkas* (worshippable) of the four effulgences?" "I know them sir", he said.

3. "Do you know the *Arka*", he asked. "Now you revered sir may tell us" he replied. "Do you know the two leaves of *Arka*?" "You may tell us." "Do you know the two flowers of *Arka*?" He replied, "You may tell us." "Do you know the two sheaths of *Arka* ?" "You may tell us," he said. "Do you know the two opened lip-shaped parts of a *Arka*-pod?" "You may tell us sir" he said. "Do you know the nodule in *Arka* bud?" "You may tell us sir", he said. "Do you know the root of *Arka*?" "You may tell us sir", he replied.

4. When he asked, "Do you know the four great things and do you know the four great among the great", he meant Agni, as the great one and the great among great are the plants and trees; because they are his food. Vāyu is the second great thing and the great one for that great is waters; for they are his food. Āditya is the third great one and his great of the great is the moon; because that is his food. Puruṣa is the fourth great and his great of the great are the cattle; since they are his food. These are the four great things and these are the four great of great. These are the four *vratas* and these are the *vratas* of the *vratas*. These four are related to *ka* and these are the four *kyās* of the *kyās*. These are four effulgences and these are the four effulgences of effulgences.

5. When he asked, "Do you know *Arka*", he meant Puruṣa. By *Arka-parṇe* (two leaves of *Arka*), he meant his two ears. By *Arka puṣpe* (the two flowers of *Arka*), he meant the two eyes. By *Arka kośyau* (the two sheaths of *Arka*), he meant the two nostrils. By *Arka samudge* (the two open lip shaped parts) he meant two lips. By *Arka dhānāḥ* (grains of *Arka*) he meant the teeth. By *Arkaṣthila* (nodule in the bud), he meant the tongue. By *Arka mūla* (the root of *Arka*) he meant the food. This *Agni*-altar is *Arka*, the Puruṣa. He who thus worships Agni as *Arka*-Puruṣa, he realises "I am Agni *Arka*" and with that knowledge this *Agni*-altar, *Arka* gets built up in his own body. (Fourth Brāhmaṇa Ends.)

पञ्चमं ब्राह्मणम्

अयं वाव यजुर्योऽयं पवत एष हि यन्नेवेदꣳ सर्वं जनयत्येतं यन्तमिदमनु प्रजायते तस्माद्वायुरेव यजुरयमेवाकाशो जूर्यदिदमन्तरिक्षमेतꣳ ह्याकाशमनु जवते तदेतद्यजुर्वायुश्चान्तरिक्षं च यच्च जूश्च तस्माद्यजुरेष एव यदेष ह्येति तदेतद्यजुरृक्सामयोः प्रतिष्ठितमृक्सामे वहतस्तस्मात्समानैरेवाध्वर्युर्ग्रहैः कर्मकरोत्यन्यान्यन्यानि स्तुतशस्त्राणि भवन्ति यथा पूर्वाभ्याꣳ स्यन्त्वा पराभ्यां धावयेत्तादृक्तदग्निरेव पुरोऽग्निꣳ हि पुरस्कृत्येमाः प्रजा उपासत आदित्य एव चरणं यदाह्येवैष उदेत्यथैदꣳ सर्वं चरति तदेतद्यजुः सपुरश्चरणमधिदेवतम्॥१॥

अथाध्यात्मं प्राण एव यजुः प्राणो हि यन्नेवेदꣳ सर्वं जनयति प्राणं यन्तमिदमनु प्रजायते तस्मात्प्राण एव यजुरयमेवाकाशो जूर्योऽयमन्तरात्मन्नाकाश एतꣳ ह्याकाशमनु जवते तदेतद्यजुः प्राणश्चाकाशश्च यच्च जूश्च तस्माद्यजुः प्राण एव यत्प्राणो ह्येत्यन्नमेव यजुरन्नेन हि जायतेऽन्नेन जवते तदेतद्यजुरन्ने प्रतिष्ठितमन्नं वहति तस्मात्समान एव प्राणेऽन्यदन्यदन्नं धीयते मन एव पुरो मनो हि प्रथमं प्राणानां चक्षुरेव चरणं चक्षुषाह्ययमात्मा चरति तदेतद्यजुः सपुरश्चरणमधिदेवतं चाध्यात्मं च प्रतिष्ठितꣳ स यो हैतदेवं यजुः सपुरश्चरणमधिदेवतं चाध्यात्मं च प्रतिष्ठितं वेद॥२॥

अरिष्टो हैवानार्तः स्वस्ति यज्ञस्योदृचमश्नुतेथो[1]स्वानाꣳ श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद य उ हैवंविदꣳ स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवत्यथ य एवैतमनुभवति यो वै तमनु भार्यान्बुभूर्षति स हैवालं भार्येभ्यो भवति॥३॥

१. अश्नुते स्वाना ꣳ TE

BRĀHMAṆA V

1. Now, he who blows here (Vāyu) is the *Yajus*; for, even while he passes along, he creates all these and everything here is created after him who moves along. This is how the *Yajus* is nothing but Vāyu. The mover (one who enables the wind to blow) is this space, for, it is along this space (*yat* and *ju*) representing the moving and the mover. That *yat* (the mover) is this (Adhvaryu) for when he moves about (performing the rites) the *Ṛk* and *Sāmans* carry that *Yajus* which is based on the *Ṛk* and *Sāman*. Hence, it is that the Adhvaryu who does his work with the very same *grahas* (*Soma* cups) though each time different *stotras* (*Sāmans*) and different *śastrās* (*Ṛks*) are recited. It is like (the same person) driving on the first pair (of horses), again drives by the second pair. Now Agni is in front and these creatures worship after keeping Agni in the forefront. The sun is (symbolising) motion, for as soon as he rises, everything here is activated (moves). This is the divine aspect of *Yajus* with the preparatory rites.

2. Now its physical aspect. The *Yajus* is the *prāṇa*, because, while moving (*yat*), it creates all these. All these get generated after the movement of the *prāṇa*. So the *Yajus* is the *prāṇa*. This space which is inside the body is the "*ju*" or space, because of which this (*prāṇa*) moves. So, *prāṇa* and space are the "*yat*" and "*ju*" (moving and the mover). So, *Yajus* is indeed *prāṇa*; for the *prāṇa* moves. The *Yajus* is indeed food; for it is by food one gets produced and by food one moves. Food carries along that *Yajus* based on food. Hence different food is fed into the same channel of *prāṇa*. Mind is in front; because the mind is in the forefront of the *prāṇas*. The eye is the movement; for it is with the (help of) eyes this body moves. Such are the firmly established divine and physical aspects of the *Yajus* with the preparatory performance. Indeed, whosoever thus understands this *Yajus* with the preparatory performance (knows it both in the divine angle and in the physical angle).

3. He indeed succeeds in reaching the completion of the sacrifice, unscathed and unharmed. He becomes the supreme in the forefront, enjoyer of food and the over-lord. If anyone in his clan wants to be a contestant against him who knows this, (that rival) will not be popular among his people. Only the one who respects him (acknowledges the superiority of the knower of this) becomes popular in his clan and becomes capable of supporting his kinsmen.

तदेतज्ज्येष्ठं ब्रह्म नह्येतस्मात्किञ्चन ज्यायोऽस्ति ज्येष्ठो ह वै श्रेष्ठः स्वानां भवति य एवं वेद तदेतद्ब्रह्मापूर्वमपरवत्स यो हैतदेवं ब्रह्मापूर्वमपरवद्वेद न हास्मात्कश्चन श्रेयान्त्समानेषु भवति श्रेयाꣳ सः श्रेयाꣳसो हैवास्मादपरपुरुषा[२] जायन्ते तस्माद्योऽस्माज्ज्यायान्त्स्याद्दिशोऽस्मात्पूर्वा इत्युपासीत तथा हैनं न हिनस्ति॥४॥

तस्य वा एतस्य यजुषो रस एवोपनिषत्तस्माद्यावन्मात्रेण यजुषाध्वर्युर्ग्रहं गृह्णाति स उभे स्तुतशस्त्रे अनुविभववत्युभे[३] स्तुतशस्त्रे अनुव्यश्नुते तस्माद्यावन्मात्र इवान्नस्य रसः सर्वमन्नमवति सर्वमन्नमनुव्येति तृप्तिरेवास्य गतिस्तस्माद्यदान्नस्य तृप्यत्यथ संगत[४] इव मन्यत आनन्द एवास्य विज्ञानमात्मानन्दात्मानो हैव सर्वे देवाः सा हैषैव देवानामद्धा विद्या स ह स न मनुष्यो य एवंविद्देवानाꣳ हैव स एकः॥५॥

एतद्धस्म वै तद्विद्वान्प्रियव्रतो रौहिणायन आह वायुं वान्तमानन्दस्त आत्मेतो वा वाहीतो वेति स ह स्म तथैव वाति तस्माद्यां देवेष्वाशिषमिच्छेदेतेनैवोपतिष्ठेतानन्दो व[५] आत्मासौ मे कामः स मे समृध्यतामिति सꣳ हैवास्मै स काम ऋध्यते यत्कामो भवत्येताꣳ ह वै तृप्तिमेतां गतिमेतमानन्दमेतमात्मानमभिसंभवति य एवं वेद॥६॥

तदेतद्यजुरुपाꣳश्वनिरुक्तं प्राणो वै यजुरुपाꣳश्वायतनो वै प्राणस्तद्य एनं निर्ब्रुवन्तं ब्रूयादनिरुक्तां देवतां निरवोचत्प्राण एनꣳ हास्यतीति तथा हैव स्यात्तस्य ह यो निरुक्तमाविर्भावं वेदाविर्भवति

२. पुरुषो TE
३. अनुविभवत्युथे MD
४. स गत TE, My, K
५. आनन्दो न आत्मा My

4. This is for the supermost Brahman (secret knowledge) for, there is nothing superior to this. The supermost one who thus knows it becomes most venerable to his kinsmen. He who realises this secret, before which there is nothing and beyond which there is nothing, he becomes more prosperous among his equals and more and more prosperous progeny will be borne out of him. If anyone desires to reach his greatness, let him stand thus in reverence before him and never (think) ill of him.

5. Indeed the secret import is the essence of this *Yajus*. And with whatever (small) *Yajus* formula the Adhvaryu, collects the *Soma* cup — it is equal to both the *stotra* and the *śastra* and rises up to (the status of) both of them. Just as whatever (little) essence of the food makes the entire food protected (rendered tasty) and pervades the whole food and leads to satiation, so too just as one gets satiated by the food, he feels as if he has succeeded. The pleasure and the knowledge thereof is the soul and all the gods do have that pleasure in their souls. This indeed is the true knowledge that exclusively belongs to the gods. He who knows this is no more a human being. He is indeed one among the gods.

6. Priyavrata Rauhiṇāyana, knowing this, once spoke unto the blowing wind — "Your own nature is joy; blow you either this way or that way" — so indeed it now blows. Therefore, any one who wants some boons from the gods, let him pray to them with this (*mantra* spoken by Priyavrata) — "Your own nature is joy. I desire for such and such. Let it be granted to me." (By this) whatever desire he has, will be fulfilled to him. For, whoever knows this, attaining this contentment, this success, this joy and this (elation of) soul.

7. The *Yajus* is (uttered) in undertone, indistinct. For, the *Yajus* is *prāṇa* and *prāṇa* is of silent abode. If any one were to say (of that Adhvaryu) who pronouces (this *Yajus*) distinctly "he has uttered distinctly the indistinct deity, his *prāṇa* shall pass away from him", really it will happen so. He who knows its indistinct (way of) pronouncement, he blossoms forth in fame and glory. In undertone, the Adhavaryu collects the Soma cup with the *Yajus*. Once drawn and deposited, it becomes distinct. With the *Yajus* muttered in undertone, the fire-altar is built up and once built up, it gets manifested. With muffled chanting of *Yajus*, he cooks the oblations and once cooked and taken up for offering, it becomes manifest. In this manner, whatever is

कीर्त्या यशसोपाꣳशु यजुषाध्वर्युर्ग्रहं गृह्णाति गृहीतः सन्न आविर्भवत्युपाꣳशु यजुषाग्निं चिनोति चितः सञ्चित आविर्भवत्युपाꣳशु यजुषा हविर्निर्वपति शृतं निष्ठितमाविर्भवत्येवं यत्किञ्चोपाꣳशु करोति कृतं निष्ठितमाविर्भवति तस्य ह य एतमेवं निरुक्तमाविर्भावं वेदाविर्भवति कीर्त्या यशसा ब्रह्मवर्चसेन क्षिप्र उ हैवाविदं गच्छति स ह यजुरेव भवति यजुषैनमाचक्षते॥७॥इति पञ्चमं ब्राह्मणम्॥

॥ इति तृतीयोऽध्यायः ॥

done in undertone, once it is done and made ready, becomes distinct (manifested). He who knows thus the distinct manifestation of it, he becomes prominent with fame, glory and brahmanical lustre. He becomes well-known quickly and he becomes the *Yajus* itself and people identify him by the *Yajus.* (Fifth Brāhmaṇa Ends.)

(Chapter Three Ends.)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतिं विस्रस्तं यत्र देवाः समस्कुर्वꣳ स्तमुखायां योनौ रेतो भूतमसिञ्चन्योनिर्वा उखा तस्मा एतत्संवत्सरेऽन्नꣳ समस्कुर्वन्योऽयमग्निश्चितस्तदात्मना पर्यदधुस्तदात्मना परिहितमात्मैवा भवत्तस्मादन्नमात्मना परिमितमात्मैव भवति॥१॥

तथैवैतद्यजमान आत्मानमुखायां योनौ रेतो भूतꣳ सिञ्चति योनिर्वा उखा तस्मा एतत्संवत्सरेऽन्नꣳ सꣳस्करोति योऽयमग्निश्चितस्तदात्मना परिदधाति तदात्मना परिहितमात्मैव भवति तस्मादन्नमौत्मना परिहितमात्मैव भवति॥२॥

तं निदधाति वौषळिति वौगिति वा एष षळितीदꣳ षळिचतिकमन्नं कृत्वास्मा अपि दधात्यात्मसंमितं यदु वा आत्मसंमितमन्नं तदवति तन्न हिनस्ति यद्भूयो हिनस्ति तद्यत्कनीयो न तदवति॥३॥

स एष एवार्को यमेतमत्राग्निमाहरन्ति तस्यैतदन्नं क्यं योऽयमग्निश्चितस्तदर्क्यं यजुष्ट एष एव महाꣳस्तस्यैतदन्नं व्रतं तन्महाव्रतꣳ सामत एष उ एवोक्तस्यैतदन्नं थं तदुक्थमृक्तस्तदेतदेकꣳ स त्रेधा ख्यायते॥४॥

अथेन्द्राग्नी वा असृज्येतां ब्रह्म च क्षत्रं चाग्निरेव ब्रह्मेन्द्रः क्षत्रं तौ सृष्टौ नानैवास्तां तावब्रूतां न वा इत्थꣳ सन्तौ शक्ष्यावः प्रजाः प्रजनयितुमेकꣳ रूपमुभावसावेति तावेकꣳ रूपमुभावभवताम्॥५॥

तौ यौ ताविन्द्राग्नी एतौ तौ[1] रुक्मश्च पुरुषश्च रुक्म एवेन्द्रः पुरुषोऽग्निस्तौ हिरण्यमयौ भवतो ज्योतिर्वै हिरण्यं ज्योतिरिन्द्राग्नी अमृतꣳ हिरण्यममृतमिन्द्राग्नी॥६॥

१. तौ TE

Chapter Four

BRĀHMAṆA I

1. When the gods restored the withered Prajāpati, they poured him, who had the form of seed, into the *ukhā* (fire-pan), the womb. *Ukhā* is indeed a womb. In the course of a year they prepared this food for him, namely the fire-altar built up. They enclosed it with a body and it became the body itself. Therefore food enclosed in a body, becomes the body itself.

2. Similarly this Yajamāna pours himself, in the form of the seed, into the *ukhā*, the womb. The *ukhā* is of course a womb. Thus he prepares the food for it in the course of a year, by the build up fire-altar. He covers it with a body and it becomes body itself. So, food covered by a body becomes the body itself.

3. He places him (the *Ukhyā*-Agni in the altar) saying "*vauṣaṭ*." For, *vauk* is Agni and *ṣaṭ* is the food. This six layered fire-altar making this food, he places it on it. He offers it to him proportionate to his body. For, food which is proportionate to the body, nourishes, it does not affect. If it is more it affects and if it is less, it does not nourish.

4. Now that *Arka*, is the same as this fire which is brought here. For that, this *Kya* is his food. So this altar which is built up becomes *Arkya* in respect of the *Yajus*. He (the Agni) is the great (*mahān*) and this *vrata* (rite) is his food. That makes the *Mahāvrata Sāman*, in respect of the *Sāman*. This Agni is *uk* and its food is *tha*. That makes the *Uktha* (the *śastra*) in respect of the *Ṛk*. Thus, while being only one, it is really threefold.

5. Now Indra and Agni were created as the Brahman (priesthood) and Kṣatra (martial class), where the Brahman was Agni and the Kṣatra was Indra. When created, the two were separate. They said (to themselves), "By remaining (separate) like this, we will not be able to create the beings; let us both become of one form." They both merged into one form.

6. Those very Indra and Agni are these gold-plate and goldman. The gold-plate is Indra and the goldman is Agni. They happen to be golden and gold means lustre. Indra and Agni are the light. Gold means immortality and Indra and Agni are immortal life.

तावेताविन्द्राग्नी एव चिन्वन्ति यद्धि किञ्चैष्टकमग्निरेव तत्तस्मात्तदग्निना पचन्ति यद्धि किञ्चाग्निना पञ्चन्त्यग्निरेव तदथ यत्पुरीषꣳ स इन्द्रस्तस्मात्तदग्निना न पचन्ति नेदग्निरेवासन्नेन्द्र इति तस्मादेताविन्द्राग्नी एवं चितौ॥७॥

अथ यश्चितेऽग्निर्निधीयते तदेकꣳ रूपमुभौ भवतस्तस्मात्तावेतेनैव रूपेणेमाः प्रजाः प्रजनयतः सैषैकेवेष्टकाग्निरेव तामेष सर्वोऽग्निरभिसंपद्यते सैवेष्टका संपत्तदेतदेकमेवाक्षरं वौगिति तदेष सर्वोऽग्निरभिसंपद्यते सैवाक्षरसंपत्॥८॥

तद्धैतत्पश्यन्नृषिरभ्यनूवाद भूतं भविष्यत्प्रस्तौमि महद्ब्रह्मैकमक्षरं बहु ब्रह्मैकमक्षरमित्येतद्ध्येवाक्षरꣳ सर्वे देवाः सर्वाणि भूतान्यभिसंपद्यन्ते तदेतद्ब्रह्म च क्षत्रं चाग्निरेव ब्रह्मेन्द्रः क्षत्रमिन्द्राग्नी वै विश्वेदेवा विळु विश्वेदेवास्तदेतद्ब्रह्म क्षत्रं विट्॥९॥

एतद्ध स्म वै तद्विद्वाञ्छ्यापर्णः सायकायन आह यद्वै म इदं कर्म समाप्स्यत ममैव प्रजा सल्वानाꣳ राजानोऽभविष्यन्मम ब्राह्मणा मम वैश्या यत्तु म एतावत्कर्मणः समापि तेन म उभयथा सल्वान् प्रजातिरेक्ष्यत इति स एष एव श्रीरेष यश एषोऽन्नाद एतद्ध वै तच्छाण्डिल्यो वामकक्षायणाय प्रोच्योवाच श्रीमान्यशस्व्यन्नादो भविष्यसीति श्रीमान्ह वै यशस्व्यन्नादो भवति य एवं वेद॥१०॥

स एषोऽग्निः प्रजापतिरेव ते देवा एतमग्निं प्रजापतिꣳ सꣳस्कृत्याथास्मा एतत्संवत्सरेऽन्नꣳ समस्कुर्वन्य एष महाव्रतीयो ग्रहः॥११॥

तमध्वर्युर्ग्रहेण गृह्णाति यद्गृह्णाति तस्माद्ग्रहस्तस्मिन्नुद्गाता महाव्रतेन रसं दधाति सर्वाणि हैतानि सामानि यन्महाव्रतं तदस्मिन्त्सर्वैः सामभी रसं दधाति तस्मिन् होता महतोक्थेन रसं दधाति

7. They are building up these two – Indra and Agni. That which is of bricks is indeed Agni. That is why, it (the brick) is baked in fire. Whatever is baked by fire is itself fire. That which is of loose soil is Indra indeed. That is why, it (the loose soil) is not baked by fire, lest it should (also) become Agni and not Indra. Thus it is these two – Indra and Agni, that are built up (as *citi*).

8. That placing of fire on the built up altar is (the process of) these two becoming of one form. So only those two with this (one) form, create these creatures. Now Agni, indeed, is this single brick and into this the whole Agni passes. This is the one perfect brick. This is the syllable (*akṣara* or unperishing) "*vaug.*" Into this one the entire Agni passes. This is the perfect syllable (*akṣara*).

9. On seeing this, the *ṛṣi* said, "I praise that which is (existent) in the past and in future; that great Brahman, the non-dual Akṣara (unperishing principle)." This is the manyfold Brahman, the non-dual Akṣara. All gods and all beings pass into that Akṣara. This is the Brahman and the Kṣatra; Brahman being Agni and Indra the Kṣatra. Indra-Agni constitute the Viśvedevās and Viśvedevās are the *Viś* (commoners). Therefore this Brahman is priesthood, martial class and commoners (all in one).

10. Realising this, once, Śyāparṇa Sāyakāyana said, "If this sacrificial performance of mine succeeds, my own progeny will become the kings; my kinsmen will be the brahmins, mine the martial class and mine the people of the Salvās." Even with this much completion of my (sacrifical) rites, my succeeding generations will dominate the Salvās in both aspects (in prosperity and fame); because this altar is prosperity; it is fame and it is the eater of food. This is what Śāṇḍilya after instructing Vāmakakṣāyaṇa said, "You will become prosperous, famous and enjoyer of food." Indeed, he who knows thus becomes prosperous, famous and enjoyer of food.

11. This Agni is indeed Prajāpati. The gods having restored this Agni-Prajāpati in the course of a year, prepared this food for him, which is the Soma cup called *Mahāvratīya.*

12. The Adhvaryu draws it by means of a *graha* (cup) and while he draws it, the Udgātā puts into it the essence by (chanting) the *Mahāvrata*

सर्वा हैता ऋचो यन्महदुक्थं तदस्मिन्त्सर्वाभिर्ऋग्भी रसं दधाति ते यदा स्तुवते यदानुशꣳसति॥१२॥

अथास्मिन्नेतं वषट्कृते जुहोति वौगिति वा एष षळितीदꣳ षळिवधमन्नं कृत्वास्मा अपिदधात्यात्मसंमितं यदु वा आत्मसम्मितमन्नं तदवति तन्न हिनस्ति यद्भूयो हिनस्ति तद्यत्कनीयो न तदवति॥१३॥

स एष एवार्को योऽयमग्निश्चितस्तस्यैतदन्नं क्यमेष महाव्रतीयो ग्रहस्तदर्क्यं यजुष्ट एष एव महाꣳस्तस्यैतदन्नं व्रतं तन्महाव्रतꣳ सामत एष उ एवोक्तस्यैतदन्नं थं तदुक्थमृक्तस्तदेतदेकꣳ स त्रेधा ख्यायते॥१४॥

स एष संवत्सरः प्रजापतिरग्निस्तस्यार्धमेव सावित्राण्यर्धं वैश्वकर्मणान्यष्टावेवास्य कला सावित्राण्यष्टौ वैश्वकर्मणान्यथ यदेतदन्तरेण कर्म क्रियते स एव ससदशः प्रजापतिर्यो वै कला मनुष्याणामक्षरं तद्देवानाम्॥१५॥

तद्वै लोमेति द्वे अक्षरे त्वगिति द्वे असृगिति द्वे मेद इति द्वे माꣳसमिति द्वे स्नावेति द्वे अस्थीति द्वे मज्जेति द्वे ताः षोडश कला अथ य एतदन्तरेण प्राणः सञ्चरति स एव ससदशः प्रजापतिः॥१६॥

तस्मा एतस्मै प्राणायैताः षोडश कला अन्नमभिहरन्ति ता यदानभिहर्तुं ध्रियन्तेऽथैता एव जग्ध्वोत्क्रामति तस्मादु हैतदशिशिषतस्तृप्रमिव[२] भवति प्राणैरद्यमानस्य तस्मादु हैतदुपतापी कृश-इव भवति प्राणैर्हि जग्धो भवति॥१७॥

२. तृसमिव K

Sāman. This *Mahāvrata* is (equal to) all the *Sāmans*. So he puts essence into it by means of all the *Sāmans*. Then the Hotā puts essence into it by the *Mahad Uktha* (chants of *Ṛk*). This *Mahad Uktha* is (equal to) all the *Ṛks*. So he puts essence into it by means of all the *Ṛks*. When they (Udgātā and his associates) chant the *stotra* and (Hotā and his associates) recite the *śastra*.

13. In that when the *Vaṣaṭkāra* is uttered (the Adhvaryu) makes the offering to him (Agni-Prajāpati). Now *vauk* is this Agni and *ṣaṭ* is this six-fold food. Having prepared it, he offers it to him proportionate to his body. For, food which is proportionate to the body satisfies and does not hurt. If it is more, it affects and if it is less, it does not nourish.

14. Now that *Arka* is this fire-altar built up; and the *Kya* (that which belongs to *Ka*) is this food; i.e. the *Mahāvrata Graha*. Together they make the *Arkya* in respect of the *Yajus*. The great one (*mahān*) is this *Agni*-altar and this rite (*vrata*) is his food; and together they make the *Mahāvrata* in respect of the *Sāman*. *Uk* is this *Agni*-altar and *tha* is his food and together they make the Uktha in respect of the *Ṛk*. Thus, even though it is only one, it is (actually) known as threefold.

15. And this *Agni*-altar is Prajāpati, the year. The Sāvitra oblations constitute its one half and the Vaiśvakarma oblations the other half. The Sāvitra has eight units (seven *Ṛk* chants and one *Yajus*) and the Vaiśvakarmaṇa has eight units (of eight *Ṛks*). That which is offered in between them is the seventeenfold Prajāpati. What is a unit in human terms is the *akṣara* or syllable in the case of gods.

16. *Loma* (hair) accounts for two syllables. *Tvak* (skin) makes two syllables; *asṛk* (blood) has three; *medas* (fat) accounts for two; *māṁsa* (flesh) consists of two; *snāva* (sinew) has two; *asthi* (bone) has two and *majjā* (marrow) has two syllables – these (together) form the sixteen units. The *prāṇa* (life-breath) that moves among all these is the seventeenfold Prajāpati.

17. Therefore these sixteen units carry the food for this *prāṇa*. When they cease to convey (food) it (*prāṇa*) consumes these (sixteen) themselves and passes out (of the body). Hence, he who is hungry here feels very uneasy since he is being consumed by the *prāṇa*. Hence he who is undergoing mortification (due to starvation or illness) becomes lean as it were because he is getting eaten by the vital airs.

तस्मा एतस्मै सप्तदशाय प्रजापतय एतत्सप्तदशमन्नꣳ समस्कुर्वन्य एष सौम्योऽध्वरोऽथ या अस्य ताः षोडश कला एते ते षोडशर्त्विजस्तस्मान्न सप्तदशमृत्विजं कुर्वीत नेदतिरेचयानीत्यथ य एवात्र रसो या आहुतयो हूयन्ते तदेव[3] सप्तदशमन्नं ते यदा स्तुवते यदानुशꣳसति॥१८॥

अथास्मिन्नेतं वषट्कृते जुहोति वौगिति वा एष षळतीदꣳ षळिवधमन्नं कृत्वास्मा अपि दधात्यात्मसंमितं यदु वाऽत्मसंमितमन्नं तदवति तन्न हिनस्ति यद्भूयो हिनस्ति तद्यत्कनीयो न तदवति॥१९॥

स एष एवार्को योऽयमग्निश्चितस्तस्यैतदन्नं क्यमेष सौम्योऽध्वरस्तदर्क्यं यजुष्ट एष एव महाꣳस्तस्यैतदन्नं व्रतं तन्ममहाव्रतꣳ सामत एष उ एवोक्तस्यैतदन्नं थं तदुक्थमृक्तस्तदेतदेकꣳ स त्रेधा ख्यायते॥२०॥

स एतेनान्नेन सहोर्ध्व उदक्रामत्स यः स उदक्रामदसौ स आदित्योऽथ येन तेनान्नेन सहोदक्रामदेष स चन्द्रमाः॥२१॥

स एष एवार्को य एष तपति तस्यैतदन्नं क्यमेष चन्द्रमास्तदर्क्यं यजुष्ट एष एव महाꣳस्तस्यैतदन्नं व्रतं तन्महाव्रतꣳ सामत एष उ एवोक्तस्यैतदन्नं थं तदुक्थमृक्तस्तदेतदेकꣳ स त्रेधा ख्यायत इत्यधिदेवतम्॥२२॥

अथाध्यात्मं प्राणो वा अर्कस्तस्यान्नमेव क्यं तदर्क्यं यजुष्टः प्राण एव महाꣳस्तस्यान्नमेव व्रतं तन्महाव्रतꣳ सामतः प्राण उ एवोक्तस्यान्नमेव थं तदुक्थमृक्तस्तदेतदेकꣳ स त्रेधा ख्यायते स एष एवैवैषोऽधिदेवतमयमध्यात्मम्॥२३॥इति प्रथमं ब्राह्मणम् ॥

३. तदेतप्सप्तदश My, H

18. Now for that seventeenfold Prajāpati, they prepare this seventeenfold food, the *Soma* sacrifice. Those sixteen units of his are these sixteen priests. One should not have a seventeenth priest, lest one should over do. That essence which is here (in the form of) oblations offered is the seventeenfold food.

19. When they recite the *stotra* and they chant the *śastra* thereafter, he (Adhvaryu), offers while uttering the Vaṣatkāra. Now *vauk* is this Agni and *ṣaṭ* is this sixfold food. Having prepared it, he offers what is proportionate to his body. Food which is proportionate to the body satisfies and does not harm the body. If it is more, it affects and if it is less, it does not nourish.

20. That *Arka* is indeed this *Agni*-altar that is built-up. This food of his is the *Kya*; the *Soma* sacrifice and together they form the *Arkya* in respect of *Yajus*. The great one (*mahān*) is this *Agni*-altar and this rite (*vrata*), his food ; and together they form the Mahāvrata in respect of *Sāman*. *Uk* is this *Agni*-altar and *tha* is his food and together they make the (*Mahad*) *Uktha* in respect of the *Ṛk*. Thus though only one, it becomes threefold.

21. With this food he soared upwards and he who soared upwards is yonder sun and that food with which he soared upwards is that moon.

22. This *Arka* is the same as the one who burns (sun) and this *Kya* is his food, the moon. Thus it becomes *Arkya* in respect of the *Yajus*. He (sun) is the great one (*mahān*) and this rite (*vrata*) is his food. Thus it becomes Mahāvrata in respect of *Sāman*. This one (sun) is the *uk* and his food is *tha*. Thus it becomes (Mahad) Uktha in respect of the *Ṛk*. In this way that single one is known threefold. This is the divine aspect.

23. Now the physical aspect – *Arka* is the vital air and *Kya* is its food. That becomes *Arkya* in respect of *Yajus*. The great one (*mahān*) is vital air and this *vrata* (rite) is its food. That becomes Mahāvrata in respect of *Sāman*. The *uk* is the vital air and *tha* is its food. That becomes (*Mahad*) *Uktha* in respect of *Ṛk*. Thus being single it is called threefold. Thus that Agni is that sun from the divine angle as well as from the physical angle. (First Brāhmaṇa Ends.)

द्वितीयं ब्राह्मणम्

संवत्सरो वै प्रजापतिरग्निः सोमो राजा चन्द्रमाः सह स्वयमेवात्मानं प्रोचे यज्ञवचसे राजस्तंबायनाय यावन्ति वाव मे ज्योतींःषि तावत्यो म इष्टका इति तस्य वा एतस्य संवत्सरस्य प्रजापतेः सप्त च शतानि विंःशतिश्चाहोरात्राणि ज्योतींःषि ता इष्टकाः षष्टिश्च त्रीणि च शतानि परिश्रितः षष्टिश्च त्रीणि च शतानि यजुष्मत्यः सोऽयंः संवत्सरः प्रजापतिः सर्वाणि भूतानि ससृजे यच्च प्राणि यच्चाप्राणमुभयान्देवमनुष्यान्त्स सर्वाणि भूतानि सृष्ट्वा रिरिचान इव मेने स मृत्योर्बिभयाञ्चकार॥१॥

स हेक्षां चक्रे कथं न्वहमिमानि सर्वाणि भूतानि पुनरात्मन्नवपेय पुनरात्मन् दधीय कथं न्वहमेवैषाःं सर्वेषां भूतानां पुनरात्मा स्यामिति॥२॥

स द्वेधात्मानं व्यौहत्षष्टिश्च त्रीणि च शतान्यन्यतरस्येष्टका अभवन्नेवमन्यतरस्य स न व्याप्रोत्॥३॥

त्रीनात्मनोऽकुरुत तिस्रस्तिस्रोऽशीतय एकैकस्येष्टका अभवन्त्स नैव व्याप्रोच्चतुर आत्मनोऽकुरुताशीति- शतेष्टकान्त्स नैव व्याप्रोत्॥४॥

पञ्चात्मनोऽकुरुत चतुश्चत्वारिंःशः शतमेकैकस्येष्टका अभवन्त्स नैव व्याप्रोत्॥५॥

षळात्मनोऽकुरुत विंःशतिशतेष्टकान्त्स नैव व्याप्रोन्न सप्तधा व्यभवत्॥६॥

अष्टावात्मनोऽकुरुत नवतीष्टकान्त्स नैव व्याप्रोत्॥७॥

नवात्मनोऽकुरुताशीतीष्टकान्त्स नैव व्याप्रोत्॥८॥

BRĀHMAṆA II

1. Prajāpati, the year is indeed *Agni*-altar and king Soma is the moon and he explained about himself to Yajñavacas Rājastambāyana thus, "As many units of effulgence I have, so many bricks I have." For, this Prajāpati, the year, has seven hundred and twenty days, (correspondingly) he has seven hundred and twenty bricks. There are three hundred and sixty *pariśrit* bricks and three hundred and sixty *yajuṣmatī* bricks. This Prajāpati, the year, produced all this creation; those that breathe and those that do not breathe –both gods and men. After producing all this creation, he felt as if emptied out and was afraid of death.

2. He contemplated, "How do I absorb all this creation into myself; how to put them back into me and how do I again become the body of all this creation?"

3. He split his body into two halves, with three hundred bricks in one half and the same (number) in the other. But he did not succeed in achieving his objective.

4. He split himself into three, each of the three with three sets of eighty bricks (i.e. two hundred and forty in each of the three parts to make seven hundred and twenty); but did not succeed. He made himself into four parts with one hundred and eighty bricks in each part; again he did not succeed.

5. He split himself into five parts with one hundred and forty-four bricks in each, but still did not succeed.

6. He made himself into six parts and each of them had one hundred and twenty bricks each; and he did not succeed. Nevertheless he did not split himself into seven.

7. He made himself into eight parts and each with ninety bricks; but did not succeed.

8. He split into nine and had eighty bricks for each part; but still he did not succeed.

दशात्मनोऽकुरुत द्वासप्ततीष्टकान्त्स नैव व्याप्नोन्नैकादशधा व्यभवत्॥९॥

द्वादशात्मनोऽकुरुत षष्टीष्टकान्त्स नैव व्याप्नोन्न त्रयोदशधा व्यभवन्न चतुर्दशधा॥१०॥

पञ्चदशात्मनोऽकुरुताष्टाचत्वारिꣳ शदिष्टकान्त्स नैव व्याप्नोत्॥११॥

षोळशात्मनोऽकुरुत पञ्चचत्वारिꣳ शदिष्टकान्त्स नैव व्याप्नोन्न सप्तदशधा व्यभवत्॥१२॥

अष्टादशात्मनोऽकुरुत चत्वारिꣳशदिष्टकान्त्स नैव व्याप्नोन्नैकान्नविꣳशतिधा व्यभवत्॥१३॥

विꣳशतिमात्मनोऽकुरुत षळ्त्रिꣳशदिष्टकान्त्स नैव व्याप्नोन्नैकविꣳशतिधा व्यभवन्न द्वाविꣳशतिधा न त्रयोविꣳशतिधा॥१४॥

चतुर्विꣳशतिमात्मनोऽकुरुत त्रिꣳशदिष्टकान्त्सोऽत्रातिष्ठत पञ्चदशे व्यूहे तद्यत्पञ्चदशे व्यूहेऽतिष्ठत तस्मात्पञ्चदशापूर्यमाणस्य रूपाणि पञ्चदशापक्षीयमाणस्य॥१५॥

अथ यच्चतुर्विꣳशतिमात्मनोऽकुरुत तस्माच्चतुर्विꣳशत्यर्धमासः संवत्सरः स एतैश्चतुर्विꣳशत्या त्रिꣳशदिष्टकैरात्मभिर्न व्यभवत्स पञ्चदशान्हो रूपाण्यपश्यदात्मनस्तन्वो मुहूर्ताँल्लोकम्पृणाः पञ्चदशैव रात्रेस्तद्यन्मुहुस्त्रायन्ते तस्मान्मुहूर्ता अथ यत्क्षुद्राः सन्त इमाँल्लोकानापूरयन्ति तस्माल्लोकम्पृणाः॥१६॥

एष वा इदꣳ सर्वं पचत्यहोरात्रैरर्धमासैर्मासैर्ऋतुभिः संवत्सरेण तदमुना पक्वमयं पचति पक्वस्य पक्तेति ह स्माह भारद्वाजोऽग्निममुना हि पक्वमयं पचतीति॥१७॥

तानि संवत्सरे दश च सहस्राण्यष्टौ च शतानि समपद्यन्त सोऽत्रातिष्ठत दशसु च सहस्रेष्वष्टासु च शतेषु॥१८॥

9. He made himself into ten parts with seventy-two bricks in each, but did not succeed. He did not split into eleven parts.

10. He split into twelve parts with sixty bricks in each; but did not succeed. He did not try thirteen fold and fourteen fold.

11. He made himself into fifteen parts with forty-eight bricks in each; but did not succeed.

12. He split into sixteen parts with forty-five bricks in each; but did not succeed. He did not make himself into seventeen fold.

13. He split into eighteen parts with forty bricks in each; but did not succeed. He did not make himself nineteen fold.

14. He split into twenty parts with thirty-six bricks in each; but did not succeed. He did not try twenty-one fold, nor twenty-two fold nor twenty-three fold.

15. He split himself into twenty-four divisions with thirty bricks in each. There he stopped at the fifteenth splitting. Because he stopped splitting at that fifteenth time, there are fifteen forms (units) of the waxing and fifteen forms (units) of the waning (moon).

16. Now, because he split himself into twenty-four parts, the year has twenty-four half months. With these twenty-four parts each with thirty bricks for their bodies, he had not developed (his full stature). He saw the fifteen parts of the day, as his own bodies, namely, the *muhūrtas* (which are) *lokaṁpṛṇā* bricks. Similarly, fifteen (*muhūrtas*) of the night. Because they readily (or from time to time *muhūrtas* come to) save (found handy to fill up or *trāyante*), they are *muhūrtas*. Though they are small but (still) fill up these worlds (space) they are *lokaṁpṛṇās*.

17. That yonder one (sun) bakes everything here, by means of days and nights, by half-months and months, by seasons and by the year. This Agni (fire) is (again) baking what is baked by that one (sun). That is why, Bhāradvāja called him (Agni) as the baker of the baked; because he bakes what is already baked by him (sun).

18. These (*muhūrtas*) total to ten thousand and eight hundred. He (Prajāpati) stopped at this (point of) ten thousand eight hundred.

अथ सर्वाणि भूतानि पर्यैक्षत्स[४] त्रय्यामेव विद्यायाꣳ सर्वाणि भूतान्यपश्यदत्र हि सर्वेषां छन्दसामात्मा सर्वेषाꣳ स्तोमानाꣳ सर्वेषां प्राणानाꣳ सर्वेषां देवानामेतद्वा अस्त्येतद्ध्यमृतं यद्ध्यमृतं तद्ध्यस्त्येतदु तद्यन्मर्त्यम्॥ १९॥

स ऐक्षत प्रजापतिस्त्रय्यां वाव विद्यायाꣳ सर्वाणि भूतानि हन्त त्रयीमेव विद्यामात्मानमभिसꣳस्करवा इति॥ २०॥

स ऋचो व्यौहद्द्वादश बृहतीसहस्राण्येतावत्यो हर्चो याः प्रजापतिसृष्टास्तास्त्रिꣳशत्तमे व्यूहे पङ्क्तिष्वतिष्ठन्त ता यत्त्रिꣳशत्तमे व्यूहेऽतिष्ठन्त तस्मात्त्रिꣳशन्मासस्य रात्रयोऽथ यत्पङ्क्तिषु तस्मात्पाङ्क्तः प्रजापतिस्ता अष्टाशतꣳ[५] शतानि पङ्क्त्योऽभवन्॥ २१॥

अथेतरौ[६] वेदौ व्यौहद्द्वादशैव बृहतीसहस्राण्यष्टौ यजुषां चत्वारि साम्नामेतावद्धैतयोर्वेदयोर्यत्प्रजापतिसृष्टं तौ त्रिꣳशत्तमे व्यूहे पङ्क्तिष्वतिष्ठेतां तौ यत्त्रिꣳशत्तमे व्यूहेऽतिष्ठेतां तस्मात्त्रिꣳशन्मासस्य रात्रयोऽथ यत्पङ्क्तिषु तस्मात्पाङ्क्तः प्रजापतिस्ता अष्टाशतमेव शतानि पङ्क्तयोऽभवन्॥ २२॥

ते सर्वे त्रयो वेदा दश च सहस्राण्यष्टौ च शतान्यशीतीनामभवन्त्स मुहूर्तेन मुहूर्तेनैवाशीतिमाप्नोत्[७] मुहूर्तेन मुहूर्तेनाशीतिः समपद्यत॥ २३॥

स एषु त्रिषु लोकेषूखायां[८] योनौ रेतो भूतमात्मानमसिञ्चच्छन्दोमयꣳ स्तोममयं प्राणमयं देवतामयं तस्यार्धमासे प्रथम आत्मा समस्क्रियत दवीयसि परो दवीयसि परः संवत्सर एव सर्वः कृत्स्नः समस्क्रियत तद्यत्परिश्रितमुपाधत्त तद्रात्रिमुपाधत्त तदनु पञ्चदश मुहूर्तान्मुहूर्तानन् पञ्चदशाशीतीरथ यद्यजुष्मतीमुपाध्नत्त तदहरुपाधत्त तदनु पञ्चदशमेतां[९] त्रयीं

४. Parasmaipada
५. ता शतमेव शतानि MD
६. This kaṇḍikā is not in MD
७. मुहूर्तेनाशीतिमाप्नोत् V2
८. त्रिलोकेषूखायां TE
९. पञ्चदशमे त्रयीं V2, V1,H, My

19. He then looked around at all the created things. He saw all those created things in the *Trayī Vidyā* (the triple Vedas), because it is in that (*Trayī*), there are the forms of all the metres, of all the *stomas*, of all the *prāṇas* and of all the gods. This is what exists because it is indeed immortal. That which is immortal exists, this is (also) what is mortal.

20. He realised, "Indeed all the existing things are in the *Trayī* (triple Vedic lore) and so I will fashion for myself a body so that it includes the entire threefold lore."

21. He arranged the *Ṛks* into twelve thousand Bṛhatīs; this much are the *Ṛks* created by Prajāpati. They in the thirtieth arrangement ended up in Paṅkti metres. Since they ended up in the thirtieth alignment, there are thirty nights for a month. Since they (ended up) in Paṅktis, he (Prajāpati) is Pāṅkta (fivefold). Thus ten thousand and eight hundred Paṅktis came into being.

22. Then he arranged the other two Vedas into twelve thousand Bṛhatīs — eight thousand of the *Yajus* and four thousand of the *Sāman*. Because that much was what was created by Prajāpati in these two Vedas. At the thirtieth alignment it ended up in Paṅkti metre. Because they ended up at the thirtieth arrangement, there are thirty nights for a month; and because in Paṅktis (they ended up) he Prajāpati is Pāṅkta (fivefold). Thus ten thousand and eight hundred Paṅktis came into being.

23. All the three Vedas totalled to ten thousand eight hundred eighties of syllables (i.e. 10,800 x 80 = 8,64,000 syllables). By each *muhūrta*, he gained eighty (two Paṅktis together forming eighty syllables) and by every *muhūrta*, one set of eighty is completed.

24. He (Prajāpati) passed his own self in the form of metres, *stomas, prāṇa* and deities, as seed into the womb, namely the *ukhā* which is in the form of these three worlds. In the course of a half -month, the first body (of his) was fashioned; in another (half-month), the next body, in a further one, the next. Thus in a year, he is completely fashioned. When he placed the enclosing stone, he laid down a night. With that he placed fifteen *muhūrtas* and in placing fifteen *muhūrtas*, he placed fifteen (times) eighty sets (of the syllables of the sacred lore). When he laid down a brick with a *Yajus* for-

विद्यामात्मन्नावपतात्मन्नकुरुत सोऽत्रैव सर्वेषां भूता-नामात्माभवच्छन्दोमयस्तोममयः प्राणमयो देवतामयः स एतन्मय एव भूत्वोर्ध्व उदक्रामत्स यः स उदक्रामदेष स चन्द्रमास्तस्यैषा प्रतिष्ठा य एष तपत्येतस्मादेवाध्य[१०]चीयतैतस्मिन्नध्यचीयतात्मन एवैनं तं निरमिमीतात्मनः प्राजनयत्॥ २४॥

स यदग्निं चेष्यमाणो दीक्षते यथैव तत्प्रजापतिरेषु त्रिषु लोकेषूखायां योनौ रेतोभूतमात्मानमसिञ्च-देवमेवैषꣳ एतदात्मानमुखायां योनौ रेतोभूतꣳ सिञ्चति छन्दोमयꣳस्तोममयं प्राणमयं देवतामयं तस्यार्धमासे प्रथम आत्मा सꣳस्क्रियते दवीयसि परो दवीयसि परः संवत्सर एव सर्वः कृत्स्नः सꣳस्क्रियते तद्यत्परिश्रितमुपधत्ते तद्रात्रिमुपधत्ते तदनु पञ्चदशमुहूर्तान्मुहूर्ताननु पञ्चदशाशीतिरथ यद्यजुष्मतीमुपधत्ते तदहरुपधते तदनु पञ्चदशमुहर्तान्मुहूर्ताननु पञ्चदशाशीतीरेवमेतां त्रयीं विद्यामात्मन्नावपत आत्मन् कुरुते सोऽत्रैव सर्वेषां भूतानामात्मा भवति छन्दोमयः स्तोममयः प्राणमयो देवतामयः स एतन्मय एव भूत्वोर्ध्व उत्क्रामति तस्यैषा प्रतिष्ठा य एष तपत्येतस्माद्वेवाधिचीयत एतस्मिन्नधिचीयत आत्मन एवैनं तं निर्मिमीत आत्मनः प्रजनयति स यदैवंविदस्माल्लोकात्प्रैत्यथैतमेवात्मानमभिसंभवति छन्दोमयꣳ स्तोममयं प्राणमयं देवतामयं स एतन्मय एव भूत्वोर्ध्व उत्क्रामति य एवं विद्वानेतत्कर्म कुरुते योवैतदेवं वेद॥ २५॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

एष वै मृत्युर्यत्संवत्सर एष हि मर्त्यानामहोरात्राभ्यामायुः क्षीणोत्यथ म्रियन्ते तस्मादेष एव मृत्युः स यो हैतं मृत्युꣳ संवत्सरं वेद न हास्यैष पुरा जरसोऽहोरात्राभ्यामायुः क्षिणोति सर्वꣳ हैवायुरेति॥ १॥

१०. अधिचीयत MD

mula (*yajuṣmatī* brick) he placed a day. With that he laid down fifteen *muhūrtas* and in placing fifteen *muhūrtas,* he laid down fifteen (times) eighty sets (of the syllables of the sacred lore). In this way he puts this *Trayī* into his own self and made it his own. By means of this he came to contain (within his body) all existing things; including the metres, *stomas, prāṇas* and deities. Having become one with all these, he ascended. He who thus ascended is that moon. He who burns yonder (sun) is his foundation; because he is built up over him. On him he was built up out of his own self. Thus he made him out of his own self.

25. When he (the Yajamāna) intending to build up an altar gets initiated, just as Prajāpati poured his own self made into seed into the *ukhā,* the womb, he (Yajamāna) pours into the *ukhā,* his own self, made of metres, *stomas, prāṇas* and deities, as seed into the womb, i.e. the *ukhā.* In the course of a half-month, his first body is fashioned, in another (half-month) the next (body) and in yet another (half-month) his next (body) – thus in a year he is made up whole and complete. When he places a *pariśrit* (enclosing stone), he lays down a night and with that he places fifteen *muhūrtas* and in placing the fifteen *muhūrtas,* he lays down fifteen (times) eighty sets (of the syllables of the sacred lore). When he places a brick accompanied by *Yajus* formula (*yajuṣmatī* brick, he places a day and along with that, fifteen *muhūrtas* and with the *muhūrtas* , fifteen (times) eighty sets (of the syllables). In this way, he puts that *Trayī* into his own self and makes it his own. By means of this he comes to contain (within his body) the forms of all the existing things; the forms of metres, of *stomas,* of *prāṇas* and of deities. Having become the forms of all that, he ascends upwards. He who shines yonder is his foundation, for over him he is built up, on him he is built up out of his own self and generates him (altar). He who knows thus, departing from this world, passes into that body composed of metres, *stomas, prāṇas* and deities and assumes all those forms. He who performs the rite with this knowledge, or even knows (about) this, ascends upwards. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. This year is no doubt, death; because it liquidates the lives of mortals by means of days and nights and they die (eventually). So this (year) itself is Mṛtyu. He who knows this year as death, his life, the day and night do not destroy before old age, and he attains his full span of life.

एष उ एवान्तक एष हि मर्त्यानामहोरात्राभ्यामायुषोऽन्तं गच्छत्यथ म्रियन्ते तस्मादेष एवान्तकः स यो हैतमन्तकं मृत्युꣳ संवत्सरं वेद न हास्यैष पुरा जरसोऽहोरात्राभ्यामायुषोऽन्तं गच्छति सर्वꣳ हैवायुरेति॥२॥

ते देवा एतस्मादन्तकान्मृत्योः संवत्सरात्प्रजापतेर्बिभयाञ्चक्रुर्यद्वै नोऽयमहोरात्राभ्यामायुषोऽन्तं न गच्छेदिति॥३॥

त एतान्यज्ञक्रतूꣳ स्तेनिर अग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुबन्धꣳ सौम्यमध्वरं त एतैर्यज्ञक्रतुभिर्यजमाना नामृतत्वमानशिरे॥४॥

ते हाप्यग्निं चिक्यिरे तेऽपरिमिता एव परिश्रित उपदधुरपरिमिता यजुष्मतीरपरिमिता लोकम्पृणा यथेदमप्येतर्ह्येक उपदधतीति देवा अकुर्वन्निति ते ह नैवामृतत्वमानशिरे॥५॥

तेऽर्चन्तः श्राम्यन्तश्चेरुरमृतत्वमवरुरुत्समानास्तान्ह प्रजापतिरु वाच न वै मे सर्वाणि रूपाण्युपधत्थाति नैव रचयत न वाभ्यापयथ तस्मान्नामृता भवथेति ते होचुस्तेभ्यो वै नस्त्वमेव त द्ब्रूहि यथा ते सर्वाणि रूपाण्युपदधामेति॥६॥

स होवाच षष्टिं च त्रीणि च शतानि परिश्रित उपधत्त षष्टिं च त्रीणि च शतानि यजुष्मतीरधि षट्त्रिꣳशतमथ लोकम्पृणा दश च सहस्राण्यष्टौ च शतान्युपधत्ताथ मे सर्वाणि रूपाण्युपधास्यथाथामृता भविष्यथेति ते ह तथा देवा उपदधुस्ततो देवा अमृता आसुः॥७॥

स मृत्युर्देवानब्रवीदित्थमेव सर्वे मनुष्या अमृता भविष्यन्त्यथ को मह्यं भागो भविष्यतीति ते होचुर्नातोऽपरः कश्चन सह शरीरेणामृतोऽसद्यदैव त्वमेतं भागꣳ हरासा अथ व्यावृत्य शरीरेणामृतोऽसद्विद्यया वा कर्मणा वेति यद्वै तदब्रूवन्विद्यया वा कर्मणा वेत्येषा हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः॥८॥

2. This (year) is itself, the Aṅtaka (one who causes the end) because, he, by means of day and night causes the mortals to reach the end (of their life-time) and they die. So he is indeed Aṅtaka. He who knows him (the year) to be the Aṅtaka, does not reach before old age, the end of his life by day and night and he attains the full span of life.

3. The gods were afraid of this liquidator; Mṛtyu; the year, Prajāpati; lest he, by day and night should make them reach the end of life.

4. They organised these sacrificial rituals; the Agnihotra, the Darśapūrṇamāsa sacrifices, the Cāturmāsya rites, the *Paśubandha* and the *Soma* sacrifices. By performing these sacrificial rituals they could not attain immortality.

5. They also built up a fire-altar. They laid down countless enclosing stones, countless *yajuṣmatī* bricks and countless *lokaṁpṛṇā* bricks. Just as some persons do even today saying "the gods did so." Even then they did not attain immortality.

6. They went on propitiating and toiling in their endeavour to attain immortality. Prajāpati told them, "You are not laying down all my forms. (By not so doing) You make me either too large or leave me defective. That is why, you do not become immortal." They said, "You yourself tell us that (method) by which all your forms can be laid down."

7. He said, "You lay down three hundred and sixty *pariśrits* (enclosing stones), three hundred and sixty *yajuṣmatī* bricks and one thousand eight hundred *lokaṁpṛṇās*. This way you will be placing all my forms and will become immortal." The gods did so and then became immortal.

8. That Mṛtyu (death) spoke to the gods, "Surely in this way all men will become immortal and then what share will be (left over) there for me?". They replied, "Hereafter no one shall become immortal with his body; only when you shall have taken away the body as your share, he who is to become immortal either through knowledge or through action shall become immortal after separating himself from the body." When they said, "through the knowledge or through action" this (knowledge of) the *Agni*-altar is that knowledge and this (building up) of the *Agni*-altar is the action (they meant).

ते य एवमेतद्विदुर्येवैतत्कर्म कुर्वते मृत्वा पुनः संभवन्ति ते संभवन्त एवामृतत्वमभिसंभवन्त्यथ य एनमेवं[1] न विदुर्येवैतत्कर्म न कुर्वते मृत्वा पुनः संभवन्ति त एस्यैवान्नं पुनः पुनर्भवन्ति॥९॥

स यदग्निं चिनुत एतमेव तदन्तकं मृत्युꣳ संवत्सरं प्रजापतिमग्निमाप्नोति यं देवा आप्नुवन्नेतमुपधत्ते यथैवैनमदो देवा उपादधत परिश्रिद्भिरेवास्य रात्रीराप्नोति यजुष्मतीभिरहान्यर्धमासान्मासानृतून्लोकम्पृणाभिर्मुहूर्तान्॥१०॥

तद्याः परिश्रितो रात्रिलोकास्ता रात्रीणामेव साप्तिः क्रियते रात्रीणां प्रतिमा ताः षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्य रात्रयस्तासामेकविꣳशतिं गार्हपत्ये परिश्रयति द्वाभ्यां नाशीतिं धिष्ण्येषु द्वे एक षष्टे शते आहवनीये॥११॥

अथ यजुष्मत्यो दर्भस्तम्बो लोगेष्टकाः पुष्करपर्णꣳ रुक्मपुरुषौ स्रुचौ स्वयमातृण्णा दूर्वेष्टका द्वियजू रेतः सिचौ विश्वज्योतिर्ऋतव्ये अषाळ्हा कूर्म उलूखलमुसले उखा पञ्च पशुशीर्षाणि पञ्चदशापस्याः पञ्च छन्दस्याःपञ्चाशत्प्राणभृतस्ता द्वाभ्यां न शतं प्रथमा चितिः॥१२॥

अथ द्वितीया पञ्चाश्विन्यो द्वे ऋतव्ये पञ्च वैश्वदेव्यः पञ्च प्राणभृतः पञ्चापस्या एकया न विꣳशतिर्वयस्यास्ता एकचत्वारिꣳशद्द्वितीया चितिः॥१३॥

अथ तृतीया स्वयमातृण्णा पञ्च दिश्या विश्वज्योतिश्चतस्र ऋतव्या दश प्राणभृतः षट्त्रिꣳशच्छन्दस्याश्चतुर्दश वालखिल्यास्ता एकसप्ततिस्तृतीया चितिः॥१४॥

अथ चतुर्थ्यष्टादश प्रथमा अथ द्वादशाथ सप्तदश ताः सप्तचत्वारिꣳशच्चतुर्थी चितिः॥१५॥

१. य एवं V2

9. Those who know this, doubtless and those who perform this action, they after death, come to life again and having come to life, attain immortality. He who does not know this or who does not perform this action, comes back to life after death and again become the food of this (death) as mortals.

10. When he builds up the *Agni*-altar, he obtains (the result of achieving) the Agni, Prajāpati, the year; the death and the liquidation, whom the gods achieved. He is laying him down whom the gods thus (then) laid down. He attains his nights by means of the *pariśrits* (enclosing stones) and by means of *yajuṣmatī* bricks, he attains his days, half-months, months and seasons; and by means of the *lokampṛṇās*, he attains the *muhūrtas*.

11. Those very *pariśrits* which enable him to attain the night regions are themselves the representatives of the nights and they are sixty and three hundred. Because there are three hundred and sixty nights for a year. Twenty-one out of them, he lays around the *Gārhapatya*-altar; two less than eighty around the Dhiṣṇyā hearths and two hundred and sixty-one around the Āhavanīya.

12. Then the *yajuṣmatī* bricks (are laid down as follows) – the fistfull of *darbha* grass, the *logeṣṭakās* (four); the lotus-leaf, the gold-plate and the gold man, the two *sruks* (offering spoons), the naturally perforated brick, the *dūrva* brick; the *dviyajūs* brick, the two *retassicās*; one *viśvajyoti*, two *ṛtavyā* (seasonal) bricks, the *aṣāḍha*; the tortoise, the mortar and pestle, the *ukhā*, the five *paśuśirsas* (heads of animals); fifteen *apasyās*, five *chandasyās*; and fifty *prāṇabhṛtas* – all together ninety-eight constitute the first layer.

13. Now the second layer (consists of) five *āśvin* bricks; two *ṛtavyās* (seasonal bricks), five *vaiśvadevyā* bricks, five *prāṇabhṛtas*; five *apasyās* and nineteen *vayasyās* – these forty-one form the second layer.

14. Now the third – the (one) naturally perforated brick; five *diśyās* (regional bricks); one *viśvajyoti*, four *ṛtavyās*, ten *prāṇabhṛtas*; thirty-six *chandasyās* and fourteen *vālakhilyas*. These seventy-one form the third layer.

15. Now the fourth – eighteen *prathma* (*stoma* bricks); then twelve (made of ten *spṛtas* and two *ṛtavyās*) then (*Śṛṣṭis*) seventeen totalling forty-seven constitute the fourth layer.

अथ पञ्चमी पञ्चासपत्नाश्चत्वारिंशद्विराज एकया न त्रिंशत्स्तोमभागाः पञ्च नाकसदः पञ्च पञ्चचूला एकत्रिंशच्छन्दस्या अष्टौ गार्हपत्या चितिरष्टौ पुनश्चितिर्ऋतव्ये विश्वज्योतिर्विकर्णी च स्वयमातृण्णा चाश्मा पृश्निर्यश्चिते5ग्निर्निधीयते ता अष्टात्रिंशं शतं पञ्चमी चितिः॥१६॥

ताः सर्वाः पञ्चभिर्न चत्वारि शतानि ततो याः षष्टिश्च त्रीणि च शतान्यहर्लोकास्ता अह्नामेव सात्तिः क्रियते5ह्नां प्रतिमा ताः षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्याहान्यथ याः षट्त्रिंशत्पुरीषं तासां षट्त्रिंशी ततो याश्चतुर्विंशतिरर्धमासलोकास्ता अर्धमासानामेव सात्तिः क्रियते5र्धमासानां प्रतिमाथ या द्वादशमासलोकास्ता मासानामेव सात्तिः क्रियते मासानां प्रतिमा ता उ द्वे-द्वे सहर्तुलोका ऋतूनामशून्यताया अथ या लोकंपृणा मुहूर्तलोकास्ता मुहूर्तानामेव सात्तिः क्रियते मुहूर्तानां प्रतिमा ता दश च सहस्राण्यष्टौ च शतानि भवन्त्येतावन्तो हि संवत्सरस्य मुहूर्तास्तासामेकविंशतिं गार्हपत्य उपदधाति द्वाभ्यां नाशीतिं धिष्ण्येष्वाहवनीय इतरा एतावन्ति वै संवत्सरस्य रूपाणि तान्यस्यात्रासान्युपहितानि भवन्ति॥१७॥

तद्धैक आहवनीय एवैतां संपदमापिपयिषन्त्यन्ये वा एते5ग्नयश्चिताः किमन्यत्रोपहिता इह संपश्येमेति न तथा कुर्याद्दश वा एतानग्नींश्चिनुते5ष्टौ धिष्ण्यानाहवनीयं च गार्हपत्यं च तस्मादाहुर्विराळग्निरिति दशाक्षरा हि विराट् तान्नु सर्वानिकमिवैवाचक्षते5ग्निरित्येतस्य ह्येवैतानि सर्वाणि रूपाणि यथा संवत्सरस्याहोरात्राण्यर्धमासा मासा ऋतव एवमस्यैतानि सर्वाणि रूपाणि॥१८॥

ते ये ह तथा कुर्वन्त्येतानि हास्य ते रूपाणि बहिर्धा कुर्वन्त्यथो पापवस्यसं कुर्वन्ति क्षत्राय

16. Then the fifth-five *asapatnās*; forty *virāj* bricks; twenty-nine *stomabhāgās*, five *nākasadas*; five *pañcacūḍās*, thirty-one *chandasyā* bricks; eight *gārhapatyas*, eight *punaścitis*; two *ṛtavyās*; one *viśvajyoti*; *vikarṇī*; one naturally perforated brick; the *aśmā* with spots and the fire placed on the altar; these are hundred and thirty-eight constituting the fifth layer.

17. All these together make five short of four hundred. Of these, three hundred and sixty, supplying the place of days, are the ones by which the days are obtained. They are the replicas of the days. There are three hundred and sixty of them, corresponding to three hundred and sixty days in the year. For the thirty-six (additional days of intercalary months), the *Purīṣa* (loose soil) is the thirty-sixth. Twenty-four of them supply the place of half-months and are the ones by which the half-months are obtained. They are the replicas of the half-months. The remaining twelve supply the place of months and are the ones by which the months are obtained. They are the replicas of the months. Then to avoid any vacancy in the place of the seasons, these twelve (representing the months) by two and two (six pairs) provide the place of the seasons. And then the *lokaṁpṛṇās* (space filling bricks), supply the place of *muhūrta* and are the ones by which the *muhūrtas* are obtained. They are the replicas of the *muhūrtas*. There are ten thousand-eight hundred of them, for there are so many *muhūrtas* in the year. Out of these, twenty one (*lokaṁpṛṇās*), he lays down in *Gārhapatya*, and seventy-eight in the Dhiṣṇyā hearths. The remaining in Āhavanīya. This much is the form of the year. They are obtained and laid down here.

18. Now, there are some who want to get this total (of 10,800 *lokaṁpṛṇās*) in the Āhavanīya itself. Their logic is that those fire-altars are different and why should we have those (bricks of the Gārhapatya and Dhiṣṇyās) taken into account here (in Āhavanīya)? One should not do so. Actually he is building up ten fire-altars — eight Dhiṣṇyā hearths; the Āhavanīya and the Gārhapatya. That is why, *Agni*-altar is (collectively) called Virāḍ and there are ten syllables in the Virāḍ metre. All these (ten altars) are indeed referred to as one *Agni*-altar. These are all (only) the forms of that (Agni). Just as days and nights, half-months, months and seasons are but the forms of the year, these (ten altars) are the forms of the (single) *Agni*-altar.

19. Those who do as above (excluding the bricks of Gārhapatya and Dhiṣṇyā hearths) are really keeping out those forms of his (*Agni*-altar) and create confusion. They create discord and rivalry between the Kṣatra and

विशं प्रतिप्रतिनीं प्रत्युद्यामिनीमाग्नीध्रिये वा अश्मानं पृश्निमुपदधात्यथ तꣳ संपश्यति किमु तꣳ संपश्यन्नितरा न संपश्येद्येनैव निर्ऋतिं पाप्मानमपहते स एकादशः॥१९॥

तदाहुः कथमु ता अत्र न संपश्यतीति न ह्येना अभिजुहोत्याहुत्या वा इष्टका सर्वा कृत्स्ना भवतीति॥२०॥

तदाहुः कथमस्यैता अनतिरिक्ता उपहिता भवन्तीति वीर्यं वा अस्यैता अनतिरिक्तं वै पुरुषं वीर्यꣳ स ह वा एतꣳ सर्वं कृत्स्नं प्रजापतिꣳ सꣳस्करोति य एवं विद्वानेतत्कर्म कुरुते यो वै तदेवं वेद॥२१॥इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

प्रजापतिं वै प्रजाः सृजमानं पाप्मा मृत्युरभिपरिजघान स तपोऽतप्यत सहस्रꣳसंवत्सरान्पाप्मानं विजिहासन्॥१॥

तस्य तपस्तेपानस्यैभ्यो लोमगर्तेभ्य ऊर्ध्वानि ज्योतीꣳष्यायꣳस्तद्यानि तानि ज्योतीꣳष्येतानि तानि नक्षत्राणि यावन्त्येतानि नक्षत्राणि तावन्तो लोमगर्ता यावन्तो लोमगर्तास्तावन्तः सहस्रसंवत्सरस्य मुहूर्ताः॥२॥

स सहस्रतमे संवत्सरे सर्वोऽत्यपवत स यः सोऽत्यपवतायमेव स वायुर्योऽयं पवतेऽथ यं तं पाप्मानमत्यपवतेदं तच्छरीरं क उ तस्मै मनुष्यो यः सहस्रसंवत्सरमवरुन्धीत विद्यया ह वा एवं-वित्सहस्रसंवत्सरमवरुन्धे॥३॥

सर्वा एवैता इष्टकाः साहस्रीरुपासीत रात्रिसहस्रेण रात्रि सहस्रेणैकैकां परिश्रितꣳ संपन्नामुपासीताहः सहस्रेणाहः सहस्रेणैकैकामहर्भाजमर्धमाससहस्रेणार्धमाससहस्रेणैकैकामर्धमासभाजं माससहस्रेण माससहस्रेणैकैकां मासभाजमृतुसहस्रेणर्तुसहस्रेणैकैकामृतुभाजं मुहूर्तसहस्रेण मुहूर्तसहस्रेणैकैकां

the Viś (nobility and peasantry). Surely, on the Āgnīdhrīya hearth he places the spotted stone and takes it into account. Why then he should not take others into account? That (altar) by which they ward off Nirṛti, the evil, is the eleventh.

20. Regarding this they ask, "Why then, they do not take into account here those (bricks of the Nirṛti altar)?" That is because, he makes no offering on them. Only by offering, a brick becomes whole and complete.

21. Now they ask, "How are these (bricks) laid down without becoming excessive?" These (bricks) are his (*Agni*-altar's) strength and man's strength is never excessive. Thus whosoever knowing this, performs this holy rite, or he who only knows this, fashions this Prajāpati wholly and in entirety. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Prajāpati, while creating the creatures was attached all around by the sinful Mṛtyu (death). He observed *tapas* (austerities) for one thousand years, hoping to get rid of that evil.

2. While practising *tapas*, flames shooted up from the pores of his hairs and those flames are those stars. As many stars there are, he has so many pores of hair and as many pores of hairs he has, so many are the *muhūrtas* of (a sacrifice) lasting for thousand years.

3. He on the thousandth year, cleansed himself and that (by which) he cleansed himself is that Vāyu which blows and cleanses. That evil which was cleansed (removed) is this body. But who is the human being capable of keeping on (his body) for thousand years (since man's life is only hundered years). It is by Vidyā that one who knows it is capable of holding on for thousand years.

4. One should consider (or worship) all these bricks as thousandfold. Each of the *pariśrits* (enclosing stones) should be considered as containing (equivalent to) thousand nights; each (of the 360 *yajuṣmatīs*) that holds the day to be considered as containing thousand days; each (of the twenty-four *yajuṣamatīs* out of the remaining 36) that holds the days as having thou-

मुहूर्तभाजः संवत्सरसहस्रेण संवत्सरं ते य एतमेवमग्निः संवत्सरेण संपन्न[४] विदुःसहस्रतमीः हास्य ते कलां विदुरथ य एनमेवं न विदुर्न हास्य ते सहस्रतमीं च न कलां विदुरथ य एवैवं वेद यो वै तत्कर्म कुरुते स हैवैतः सर्वं कृत्स्नं प्राजापत्यमग्निमाप्नोति यं प्रजापतिराप्नोत्तस्मादेवंवित्तप एव तप्येत यदु ह वा एवंवित्तपस्तप्यत[५] आ मैथुनात्सर्वः हास्य तत्स्वर्गं लोकमभि संभवति॥४॥

तदेतदृचाभ्युक्तं न मृषा श्रान्तं यदवन्ति देवा इति न हैवैवं विदुषः किञ्चन मृषा श्रान्तं भवति तथो हास्यैतत्सर्वं देवा अवन्ति॥५॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

अथादेशा उपनिषदां वायुरग्निरिति ह शाकायनिन उपासत आदित्योऽग्निरित्यु हैक आहुरथ ह स्माह श्रौमत्यो वा हालिङ्गवो वा वायुरेवाग्निस्तस्माद्यदेवाध्वर्यु[१] रुत्तमं कर्म करोत्यथैतमेवाप्येतीति शाट्यायनिरु हस्माह संवत्सर एवाग्निस्तस्य वसन्तः शिरो ग्रीष्मो दक्षिणः पक्षो वर्षा उत्तरः शरदृतुर्मध्यमात्मा हैमन्त[२] शिशिरावृतू पुच्छं प्रतिष्ठा वागग्निः प्राणो वायुश्चक्षुरादित्यो मनश्चन्द्रमाः श्रोत्रं दिश आपो मिथुनं तपः प्रतिष्ठा मासाः पर्वाण्यर्धमासा नाड्योऽहोरात्राणि रजतसुवर्णानि पत्राणि स एवं देवानप्येतीति संवत्सरोऽग्निरित्यु हैव विद्यादेतन्मयो भवतीति त्वेव विद्याच्चेलक उ ह स्माह शाण्डिल्यायन इम एव लोकास्तिस्रः

४. संसन्नं TE,V1
५. तप एव तप्यत MD
१. यदेवाध्वर्यु MD
२. हेमन्त MD

sand days; each (of the twelve remaining *yajuṣmatīs*) that holds the month as having thousand months; each pair of the twelve (*yajuṣmatīs*) that holds the seasons as containing one thousand seasons; and each (of the *lokaṁpṛṇās*) that holds one *muhūrta* as containing thousand *muhūrtas*. The year itself should be considered as containing thousand years. Whoever knows thus the *Agni*-altar as containing the year, he knows the thousandth *kalā* (unit) of his (*Agni*-altar) and he who does not know him thus, does not know even one thousandth *kalā* (unit) of *Agni*-altar. But he who knows this or who performs this sacred rite, obtains this whole and entire Prajāpati, *Agni*-altar whom Prajāpati (himself) obtained. So he who knows thus should undergo *tapas* (austerity). Indeed when he who knows this practises *tapas* (abstinence) upto sexual intercourse, every part of his comes to share that heavenly world.

5. This is what has been explained in the *Ṛk* (stanza) – "It is for nothing that the gods favour the tired (one who is emaciated by *tapas*)" (meaning) the efforts of one who knows thus do not go in vain; (as a reward) for that the gods safeguard all his (actions or all his parts). (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. Now (we deal with) the injunctions contained in the Upaniṣads – the Śākāyanin consider *Agni*-altar as Vāyu. But some others say that Agni is Āditya (sun). Perhaps Śraumatya or Hāliṅgava it was who said that Agni is, no doubt, Vāyu and that is why, when the Adhvaryu performs the final rite he (as sacrifice personified) enters into that (Vāyu). Śāṭyāyani is of the view that *Agni*-altar is the year itself; the spring is his head, the summer is his right wing, the rainy season, his left wing; the autumn season is his middle body (trunk) and the dewy season and winter are his tail that supports. Agni (fire) is his speech, Vāyu is his *prāṇa*, Āditya is his eye; moon is his mind, the quarters are his ear, waters are his mate, *tapas* is his foundation; the months are his joints, the half-months are the veins; the days and nights are his golden and silver feathers. Thus he joins the gods. So the year itself is to be understood as *Agni*-altar. One should know that he becomes of that (year's) form. Celaka, Śāṇḍilyāyana said, "These three worlds are the layers made of naturally perforated bricks and the Yajamāna constitutes the

स्वयमातृण्णवत्यश्चितयो यजमानश्चतुर्थी सर्वे कामाः पञ्चमीमाꣳश्च लोकान्त्सꣳस्कुर्व आत्मानं च सर्वाꣳश्च कामानित्येवं विद्यादिति॥१॥इति पञ्चमं ब्राह्मणम्॥

॥ इति चतुर्थोऽध्यायः ॥

fourth layer. All objects he wishes for, form the fifth layer. One should know thus, that he (*Agni*-altar) is fashioned by means of these worlds, his own self and all his desired objects. (Fifth Brāhmaṇa Ends.)

(Chapter Four Ends.)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

तस्य वा एतस्याग्नेर्वागेवोपनिषद्वाचा हि चीयत ऋचा यजुषा साम्नेति नु दैव्याथ यन्मानुष्या वाचा हेतीदं कुरुतेतीदं कुरुतेति तदु ह तया चीयते॥१॥

सा वा एषा वाक्त्रेधा विहितर्चो[1] यजूꣳषि सामानि तेनाग्निस्त्रेधा विहित एतेन हि त्रयेण चीयतेऽप्यहैवं त्रेधा विहित इत्थꣳ ह त्वेवापि त्रेधा विहितो यदस्मिꣳस्त्रेधा विहिता इष्टका उपधीयन्ते पुन्नाम्न्यः स्त्रीनाम्न्यो नपुꣳसकनाम्न्यस्त्रेधाविहितान्यु एवेमानि पुरुषस्याङ्गानि पुन्नामानि स्त्रीनामानि नपुꣳ सकनामानि॥२॥

सोऽयमात्मा त्रेधा विहित एव सोऽनेन त्रेधा विहितेनात्मनैतं त्रेधा विहितं दैवममृतमाप्नोति ता उ सर्वा इष्टका इत्येवाचक्षते नेष्टक इति नेष्टकमिति वाचो रूपेण वाग्घ्येवैतत्सर्वं यत्स्त्री पुमान्नपुꣳसकं वाचा ह्येवैतत्सर्वमाप्तं तस्मादेना अङ्गिरस्वद्ध्रुवासीदेत्येव सर्वाः सादयति नाङ्गिरस्वद्ध्रुवꣳ सीदेति नाङ्गिरस्वद्ध्रुवꣳ सीदेति वाचꣳ ह्येवैताꣳ सꣳस्कुरुते॥३॥

सा या सा वागसौ स आदित्यः स एष मृत्युस्तद्यत्किञ्चार्वाचीनमादित्यात्सर्वं तन्मृत्युनाप्तꣳ स यो हैनमतोऽर्वाचीनं चिनुते मृत्युना हैनꣳ स आप्तं चिनुते मृत्यवे ह स आत्मानमपिदधात्यथ य एनमत ऊर्ध्वं चिनुते स पुनर्मृत्युमपजयति विद्यया ह वा अस्यैषोऽत ऊर्ध्वं चितो भवति॥४॥

सा वा एषा वाक्त्रेधा विहिता ऋचो यजूꣳषि सामानि मण्डलमेवर्चोऽर्चिः सामानि पुरुषो यजूꣳष्यथैतदमृतं यदेतदर्चिर्दीप्यत इदं तत्पुष्करपर्णं तद्यत्पुष्करपर्णमुपधायाग्निं

१. विदिता त्रदचो TE

Chapter Five

BRĀHMAṆA I

1. The secret import of this Agni is, doubtless, the speech. It is indeed fashioned by means of speech; namely, by *Ṛks, Yajus* formulas and *Sāmans* which are of divine nature. When he (Adhvaryu) employs herein speech (in the course of the *cayana*) like "do this, do this", that (speech) also goes into the building up of the altar (so both divine and human speech are employed in fashioning it).

2. This speech is found three-fold; namely the *Ṛks*, the *Yajus mantras* and the *Sāmans*. By these he is fashioned (in a) threefold manner. It is threefold even for this reason, namely, that three types of bricks are laid down in it. They are with masculine names, with feminine names and with neuter names. Indeed the limbs of this human form are also threefold, with masculine, feminine and neuter names.

3. This body is made up of threefold and with this threefold body he obtains this threefold laid god (*Agni*-altar) which is immortal. All these are called *iṣṭakā* (brick in feminine) and not as *iṣṭakaḥ* (in masculine) or *iṣṭakam* (in neuter) when referred to in speech. All these, namely feminine, masculine and neuter, are speech. Everything is achieved by means of speech; that is why, all these (bricks) are placed by saying (the *mantra*) "Lie thou firm like Aṅgiras" (where *dhruvā* is feminine). He does not say *dhruvaḥ* (in masculine) steady like Aṅgiras or *dhruvam* (in neuter) steady like Aṅgiras. For it is that speech (in feminine) which fashions it (the altar).

4. Now this speech is yonder sun and this one (the fire-altar) is Mṛtyu (death). Therefore whatever is on this side of the sun is devoured by Mṛtyu. When one builds it (altar) up on this side of the sun, builds it as one possessed by death and thereby submits himself to death. He who builds it up above (on the other side of the sun), he conquers death. It is by means of knowledge that the other is built above (the sun).

5. This speech is divided into threefold, namely *Ṛks, Yajus* and *Sāmans*. The orb is the *Ṛks*; the flames are the *Sāmans* and the man (in the sun) is

चिनोत्येतस्मिन्नेवैतदमृत ऋङ्मयं यजुर्मयꣳ साममयमात्मानꣳ सꣳस्कुरुते सोऽमृतो भवति॥५॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

यदेतन्मण्डलं तपति तन्महदुक्थं ता ऋचः स ऋचां लोकोऽथ यदेतदर्चिर्दीप्यते तन्महाव्रतं तानि सामानि साम्नां लोकोऽथ य एष एतस्मिन्मण्डले पुरुषः सोऽग्निस्तानि यजूꣳषि स यजुषां लोकः सैषा त्रैय्येव विद्या तपति तद्धैतदप्यविद्वाꣳस आहुस्त्रयी वा एषा विद्या तपतीति वाग्घैव[1] तत्पश्यन्ती वदति॥१॥

स एष एव मृत्युर्य एष एतस्मिन्मण्डले पुरुषोऽथैतदमृतं यदेतदर्चिर्दीप्यते तस्मान्मृत्युर्न म्रियतेऽमृते ह्यन्तस्तस्मादु न दृश्यतेऽमृते ह्यन्तः॥२॥

तदेष श्लोको भवत्यन्तरं मृत्योरमृतमित्यवरꣳ ह्येतन्मृत्योरमृतं मृत्यावमृतमाहितमित्येतस्मिन्हि पुरुष एतन्मण्डलं प्रतिष्ठितं तपति मृत्युर्विवस्वन्तं वस्त इत्यसौ वा आदित्यो विवस्वानेष ह्यहोरात्रे विवस्ते तमेष वस्ते सर्वतो ह्येनेन परिवृतो मृत्योरात्मा विवस्वतीत्येतस्मिन्हि मण्डल एतस्य पुरुषस्यात्मैतदेष श्लोको भवति॥३॥

तयोर्वा एतयोरुभयोरेतस्य चार्चिष एतस्य च पुरुषस्यैतन्मण्डलं प्रतिष्ठा तस्मान्महदुक्थं परस्मै न शꣳसेन्नेदेतां प्रतिष्ठां छिनदा इत्येताꣳ ह स प्रतिष्ठां छिन्ते यो महदुक्थं परस्मै शꣳसति तस्मादुक्थशसं भूयिष्ठं परिचक्षते प्रतिष्ठाच्छिन्नो[2] हि भवतीत्यधिदेवतम्॥४॥

अथाधियज्ञं यदेतन्मण्डलं तपत्ययꣳ स रुक्मोऽथ यदेतदर्चिर्दीप्यत इदं तत्पुष्करपर्णमापो

१. वाग्वैव TE, H
२. प्रतिष्ठां छिन्नो TE, My

the *Yajus mantras*. That which is the immortal principle of it, is this lotus leaf. Thus when he builds up the fire-altar after placing the lotus leaf, he is actually building up a body for himself made of *Ṛks, Yajus* and *Sāmans* on that immortal principle and becomes (himself) immortal. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. That orb which shines is the *Mahad Uktha* constituted of *Ṛk* chants; that glowing flame is the Mahāvrata, made of the great *Sāman* hymns and this is the world of the *Sāman*. The Puruṣa in that orb is fire and the *Yajus* formulas constitute that and that is the world of *Yajus*. Thus it is the triple *vidyā* (*Trayī*) that is burning. Even those who do not know thus, nevertheless say, "This threefold lore does shine" for it is the *paśyantī vāk* (the manifest speech) which says so.

2. That Puruṣa who is in that orb (of the sun) is indeed death (Mṛtyu) and the flame or glow that shines is the immortal principle. That is why, death does not die, for he (Mṛtyu) is enclosed in the immortal. That is also why he (Mṛtyu) is not to be seen; because he is within the immortal.

3. There is this verse (in respect of that) "Mṛtyu within (the immortal) is itself immortal" (because it is protected from the mortal world outside the orb). Because the immortal principle is below the mortal one (in the sun) and the immortal is covering the mortal; since based on this Puruṣa; the immortal orb is blazing forth. "Death puts on the Vivasvān (the radiant)." The radiant one is indeed the sun. It is him (the radiant orb) that he (Puruṣa) puts on (covers himself with). Because he (Puruṣa) is covered on every side with him (the immortal radiant orb). "Death's self is in the radiant", for the body of that Puruṣa is indeed in that orb (of the sun). This is what that verse is (saying).

4. This orb is the foothold of those two; namely of that radiance and of that Puruṣa. Therefore the *Mahad Uktha* should not be recited for another, lest it should cut away, that foothold of his by being recited for someone else. That is the reason why a (professional) singer of *śastras* is condemned; for, he is cut off from his foothold. This is as far as the divine aspect is concerned.

5. Now the sacrificial aspect – that orb which is shining is this gold plate (on the altar) and that glow (of the sun's orb) is that lotus leaf. Those are

ह्येताः आपः पुष्करपर्णमथ य एष एतस्मिन्मण्डले पुरुषोऽयमेव स योऽयꣳ हिरण्यमयः पुरुषस्तदेतदेवैतत्त्रयꣳ सꣳस्कृत्येहोपधत्ते तद्यज्ञस्यैवानु सꣳस्थामूर्ध्वमुत्क्रामति तदेतमप्येति य एष तपति तस्मादग्निं नाद्रियेत परिहन्तुममुत्र ह्येष तदा भवतीत्यु एवाधियज्ञम्॥५॥

अथाध्यात्मं यदेतन्मण्डलं तपति यश्चैष रुक्म इदं तच्छुक्लमक्षन्नथ यदेतदर्चिर्दीप्यते यच्चैतत्पुष्करपर्णमिदं तत्कृष्णमक्षन्नथ य एष एतस्मिन्मण्डले पुरुषो यश्चैष हिरण्मयः पुरुषोऽयमेव स योऽयं दक्षिणेऽक्षन्पुरुषः॥६॥

स एष एव लोकम्पृणा तामेष सर्वोऽग्निरभिसंपद्यते तस्यै तन्मिथुनं योऽयꣳ सव्येऽक्षन्पुरुषोऽर्धमु हैतदात्मनो यन्मिथुनं यदा वै सह मिथुनेनाथ सर्वोऽथ कृत्स्नः कृत्स्नतायै तद्यत्ते द्वे भवतो द्वन्द्वꣳ हि मिथुनं प्रजननं तस्माद्वे द्वे लोकम्पृणे उपधीयेते तस्मादु द्वाभ्यां चितिं प्रणयन्ति॥७॥

स एष एवेन्द्रो योऽयं दक्षिणेऽक्षन्पुरुषोऽथेयमिन्द्राणी ताभ्यां देवा एतां विधृतिमकुर्वन्नासिकां तस्माज्जायाया अन्ते नाश्नीयाद्वीर्यवान्हास्माज्जायते वीर्यवन्तमु ह सा जनयति यस्या अन्ते नाश्नाति॥८॥

तदेतद्देवव्रतꣳराजन्यबन्धवो मनुष्याणामनुतमां गोपायन्ति तस्मादु तेषु वीर्यवान्जायतेऽमृतवाका वयसाꣳ सा क्षिप्रश्येनं जनयति तौ हृदयस्याकाशं प्रत्यवेत्य मिथुनीभवतस्तौ यदा मिथुनस्यान्तं गच्छतोऽथ हैतत्पुरुषः स्वपिति तद्यथा हैवेदं मानुषस्य मिथुनस्यान्तं गत्वासंविद-इव भवत्येवꣳ हैवैतदसंविद-इव भवति दैवꣳ ह्येतन्मिथुनं परमो ह्येष आनन्दस्तस्मादेवं वित्स्वप्याल्लोक्यꣳ हैते-एव तद्देवते मिथुनेन प्रियेण धाम्ना समर्धयति तस्मादु ह स्वपन्तं धुरेव न बोधयेन्नेदेते

waters (the effulgence of the sun are conceived as waters) and the lotus leaf is water. That Puruṣa in the sun's orb is the same as this gold man (in the altar). Thus he fashions these three and constructs that (two) which at the completion of the sacrifice rises upwards and enters that one (sun) who burns yonder. So one need not worry about the *Agni*-altar (need not mind destroying the altar after the sacrifice) because by then he is in that yonder sun. This is as far as the sacrificial aspect is concerned.

6. Now with regard to the physical aspect – that burning orb and this golden plate (on the altar) are the same as the white portion of the eye. That glow (of the sun's orb) and this lotus leaf (on the altar) are the same as this black portion of the eye. That human figure in the sun's orb and this gold man (on the altar) are the same as this man in the right eye.

7. The *lokaṁpṛṇā* bricks are the same as the Puruṣa (in the sun's orbit). Depending on that *lokaṁpṛṇā* (in the form of sun) the entire *Agni*-altar is made. For him (the Puruṣa in the right eye) the Puruṣa in the left eye is the mate. That which is the mate is one half of the self (of the Puruṣa in the right eye); for only when one is with a mate, he is whole and complete; thus the second (in the left eye) is for the sake of completeness. Now they are two of them. A pair means a productive couple and that is why, *lokaṁpṛṇās* are laid down in pairs each time. (Virtually) they construct the layer with two (kinds of bricks, one male and the other female forming a couple).

8. This Puruṣa in the right eye is indeed Indra and this (in the left eye) is Indrāṇī. It is for the sake of these two, the gods made a partition between the two eyes (in the form of) the nose; so that he (the husband) would not eat food in the presence of his wife. A powerful offspring is indeed born out of that. She gives birth to a powerful child in whose proximity (he) does not eat.

9. This is what is ordained by gods – among humans, the princely males keep themselves far away (from their mates while eating) and hence it is that vigorous son is born of them. Among the birds (the variety called) Amṛtavāka (eats food away from its mate) and gives birth to Kṣipraśyenī (the eagle that flies very fast). These two (Puruṣas) of the eyes enter into the space of the heart (Daharākāśa) and enter into union. When they reach the end of cohabitation, then this man sleeps. Even as here (in daily life)

देवते मिथुनीभवन्त्यौ हिनसानीति तस्मादु हैतत्सुषुपुषः श्लेष्मणमिव मुखं भवत्येते एव तद्देवते रेतः सिञ्चतस्तस्माद्रेतस इदꣳ सर्वꣳ संभवति यदिदं किञ्च॥९॥

स एष एव मृत्युर्य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तस्य हैतस्य हृदये पादावतिहतौ तौ हैतदाच्छिद्योत्क्रामति स यदोत्क्रामत्यथ हैतत्पुरुषो म्रियते तस्मादु हैतत्प्रेतमाहुराच्छेद्यस्येत्येष उ एव प्राण एष हीमाः सर्वाः प्रजाः प्रणयति तस्यैते प्राणाः स्वाः स यदा स्वपित्यथैनमेते प्राणाः स्वा अपियन्ति तस्मात्स्वाप्ययः स्वाप्ययो ह वै तꣳ स्वप्न इत्याचक्षते परोऽक्षं परोक्षकामा हि देवाः॥१०॥

स एतैः सुप्तो न कस्यचन वेद न मनसा संकल्पयति न वाचान्नस्य रसं विजानाति न प्राणेन गन्धं विजानाति न चक्षुषा पश्यति न श्रोत्रेण शृणोत्येतꣳ ह्येते तदापीता भवन्ति स एष एकः सन्प्रजासु बहुधा व्याविष्टस्तस्मादेका सती लोकम्पृणा सर्वमग्निमनुविभवत्यथ यदेक एव तस्मादेका॥११॥

तदाहुरेको मृत्युर्बहवा३ इत्येकश्च बहवश्चेति ह ब्रूयाद्यदहासावमुत्र तेनैकोऽथ यदिह प्रजासु बहुधा व्याविष्टस्तेनो बहवः॥१२॥

on reaching the culminatinon of a human union, he becomes insensible (unconscious) as it were, so does he (the Akṣipuruṣa) become unconscious, as it were, for this is a divine union and the bliss (that he experiences) is supreme. Therefore, he who knows this goes to sleep, for it is heavenly (bliss). By doing so, he makes these two deities (the Akṣipuruṣas) enjoy their union and achieve their desired state. That is why, one should not forcibly awaken a person asleep, lest he should harm these deities engaged in union. That is why, the mouth of the one who has been sleeping is viscous (pasty), as it were. Because these two deities are shedding seeds (due to union in sleep) and from that seed everything here originates, whatsoever exists.

10. Now that Puruṣa in the (sun's) orb and that Puruṣa in the right eye are indeed death. His feet are struck deep in the heart and having pulled them out, he comes forth and when he emerges then that man dies. That is why, they say of a man who dies as having been cut off. He is indeed the *prāṇas* and it is he who leads forward (motivates) all these creatures. These *prāṇas* are his own (*svā*) and when he sleeps, these *prāṇas* take charge of him (*svā-apīyanta*) as their own. That is why, it is termed *Svāpyaya* (being taken possession of by one's own people). *Svāpyaya* is what is mystically called *svapna* (sleep) for, the gods like mystic terminology.

11. When he (Puruṣa) sleeps along with these *prāṇas* he does not know of anything; he does not resolve with his mind, nor he recognises the taste of food with his tongue; nor by his breath identifies smell, nor sees with his eyes; nor hears with his ears; at that time all these (*prāṇas*) are merged in him (the man in the sun or in the eye). Whilst being only one, he (the Puruṣa) is numerously distributed among living beings. That is why, the *lokaṁpṛṇā* (representing the Puruṣa in the sun); though only one (in kind) pervades the whole altar. Because the Puruṣa is only one, (the *lokaṁpṛṇā*) is also one.

12. Now they raise the question, "Is Mṛtyu only one or many?" It has to be answered, "Both one and many." In as much as he is that (Puruṣa in the sun) in yonder world, he is one and in as much as he is manifold manifested here among the creatures, he is also many.

तदाहुरन्तिके मृत्युर्दूरा इत्यन्तिके च दूरे चेति ह ब्रूयाद्यदहायमिहाध्यात्मं तेनान्तिकेऽथ यदसावमुत्र तेनो दूरे॥१३॥

तदेष श्लोको भवत्यन्ने भात्यपाश्रितो रसानाꣳ संक्षरेऽमृत इति यदेतन्मण्डलं तपति तदन्नमथ य एष एतस्मिन्मण्डले पुरुषः सोऽत्ता स एतस्मिन्नन्नेऽपश्रितो भातीत्यधिदेवतम्॥१४॥

अथाध्यात्ममिदमेव शरीरमन्नमथ योऽयं दक्षिणेऽक्षन्पुरुषः सोऽत्ता स एतस्मिन्नन्नेऽपश्रितो भाति॥१५॥

तमेतमग्निरित्यध्वर्यव उपासते यजुरित्येष हीदꣳ सर्वं युनक्ति सामेति छन्दोगा एतस्मिन्हीदꣳ सर्वꣳ समानमुक्थमिति बह्वृचा एष हीदꣳ सर्वमुत्थापयति यातुरिति यातुविद एतेन हीदꣳ सर्वं यतं विषमिति सर्पाः सर्प इति सर्पविद ऊर्गिति देवा रयिरिति मनुष्या मायेत्यसुराः स्वधेति पितरो देवजन इति देवजनविदो रूपमिति गन्धर्वा गन्ध इत्यप्सरसस्तं यथा-यथोपासते तदेव भवति तद्धैनां भूत्वावति तस्मादे- नमेवंवित्सर्वैरेवैतैरुपासीत सर्वꣳ हैतद्भवति सर्वꣳ हैनमेतद्भूत्वावति॥१६॥

स एष त्रीष्टकोऽग्निर्ऋगेका यजुरेका सामैका तद्यां कां चात्रर्चोपदधाति रुक्म एव तस्या आयतनमथ यां यजुषा पुरुष एव तस्या आयतनमथ याꣳ साम्ना पुष्करपर्णमेव तस्या आयतनमेवं त्रीष्टकस्ते वा एत उभे एष च रुक्म एतच्च पुष्करपर्णमेतं पुरुषमपीतमुभे ह्यृक्सामे यजुरपीत एवम्वेकेष्टकः॥१७॥

13. Now they ask, "Is Mṛtyu near or far away?" The answer is, "Both near and far away." In so far as he is here in the body (of living beings) he is near and since he is that one (in the sun) in the yonder world, he is also far away. There is a verse regarding this (which can be interpreted in two ways as follows) – "This orb (of the sun which is shining is food and the Puruṣa who is in the centre of the orb is the eater and he is shining while concealed in that food." This is the interpretation from the deity point of view.

14. Now at the physical level (the interpretation is) – this body itself is food. This Puruṣa in the right eye is the eater. He shines while concealed in this food.

15. Him (the Akṣipuruṣa) as well as the Puruṣa in the sun), the Adhvaryus (*Yajurveda* priests) worship as Agni (fire-altar), the *Yajus*. It is he who links up all these (various parts of the sacrifice).

16. The *chandogas* (*Sāmaveda* priests) worship him as *Sāman*, because it is in him that all this (creation) is equal; the *Bahvṛcās* (*Ṛgvedic* priests) worship him as *Uktha* because it is he who generates (makes to rise up) all these. Those who are well versed in occult science worship him as *Yātu* (*jātu* meaning sorcery), because everything here held is check by him. The serpents (worship him) as poison; the snake-charmers (worship him) as snakes; the gods (worship him) as energy (essence); the men (worship him) as wealth; the Asuras (worship him) as *māyā* (magic power); the *pitṛs* (worship him) as *svadhā*; those who know about divine beings (worship him) as divine being; the Gandharvas, as beauty; the Apsaras as fragrance – thus under whatever form he serves (the particular class of beings), that form he indeed becomes (for that class) and having assumed that form he protects them. So one who knows him thus should worship him in all these (forms). He becomes all these (for him who worships as all these forms) and having become all he protects him.

17. Now in this fire-altar having three (kinds of) bricks, the *Ṛk* constitutes one, the *Yajus* another and the *Sāman* the third. Whatever (brick) he places with a *Ṛk mantra*, it has the gold plate as its base. Whatever (brick) he lays with a *Yajus* formula, it has the gold man as its base and whatever (brick) he places reciting a *Sāman*, has the lotus-leaf for its base. Thus he consists of three bricks. These two, namely this gold plate and the lotus leaf get absorbed in the gold man. (In other words) both *Ṛk* and *Sāman* get absorbed in the *Yajus*. Thus he consists of a single brick.

स एष एव मृत्युर्य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषः स एष एवं विद आत्मा भवति स यदैवंविदस्माल्लोकात्प्रैत्यथैतमेवात्मानमभिसंभवति सोऽमृतो भवति मृत्युर्ह्यस्यात्मा भवति॥१८॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

नेव वा इदमग्रेऽसदासीन्नेव सदासीदासीदिव वा इदमग्रे नेवासीत्तद्ध तन्मन एवास॥१॥

तस्मादेतदृषिणाभ्यनूक्तं नासदासीन्नो सदासीत्तदानीमिति नेव हि सन्मनो नेवासत्तदिदं मनः सृष्टमाविरबुभूषन्निरुक्ततरं मूर्ततरं तदात्मानमन्वैच्छत्तत्तपोऽतप्यत तत्प्रामूर्छत्तत्षट्त्रिꣳशतꣳ सहस्राण्यपश्यदात्मनोऽग्नीनर्कान्मनोमयान्मनश्चितस्ते मनसैवाधीयन्त मनसा चीयन्त मनसैषु ग्रहा अगृह्यन्त मनसास्तुवत मनसा शꣳसन्यत्किञ्च यज्ञे कर्म क्रियते यत्किञ्च यज्ञियं कर्म मनसैव तेषु तन्मनोमयेषु मनश्चित्सु मनोमयमक्रियत तद्यत्किञ्चेमानि भूतानि मनसा संकल्पयन्ति तेषामेव सा कृतिस्तानेवादधति ताꣳश्चिन्वन्ति तेषु ग्रहान्गृह्णन्ति तेषु स्तुवते तेषु शꣳसन्त्येतावती वै मनसो विभूतिरेतावती विसृष्टिरेतावन्मनः षट्त्रिꣳशत्सहस्राण्यग्नयोऽर्कास्तेषामेकैक एव तावान्यावानसौ पूर्वः॥२॥

तन्मनो वाचमसृजत सेयं वाक्सृष्टाविरबुभूषन्निरुक्ततरा मूर्ततरा सात्मानमन्वैच्छत्सा तपोऽतप्यत सा प्रामूर्च्छत्सा षट्त्रिꣳशतꣳ सहस्राण्यपश्यदात्मनोऽग्नीनर्कान्वाङ्मयान्वाक्चितस्ते वाचैवाधीयन्त वाचाचीयन्त वाचैषु ग्रहा अगृह्यन्त वाचास्तुवत वाचाशꣳ सन्यत्किञ्च यज्ञे कर्म क्रियते यत्किञ्च यज्ञियं कर्म वाचैव तेषु तद्वाङ्मयेषु वाक्चित्सु वाङ्मयमक्रियत तद्यत्किञ्चेमानि भूतानि वाचा वदन्ति तेषामेव सा कृतिस्तानेवादधति ताꣳश्चिन्वन्ति तेषु ग्रहान् गृह्णन्ति तेषु

18. That Puruṣa in yonder orb (of the sun) and this Puruṣa in the right eye are no other than Mṛtyu and he becomes the self of him who knows this. Whenever he who knows this departs from this world, he is born in that body and becomes immortal because Mṛtyu itself becomes his body. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. In the beginning, this universe was neither existent nor non-existent as it were. In the beginning this universe indeed as it were existed and did not exist. There was then only that mind.

2. Therefore it has been said by the *Ṛsi*, "Neither the non-existent was then there nor the existent was there then." The mind was then neither existent nor non-existent. This mind when it was created wanted to manifest itself more defined and more gross. It searched for a self (body for itself). It practiced *tapas* and became prominent. It discovered the thirty-six thousand fire-altars (*vedīs*) for worshipping, which were in the forms of mental ideas (thoughts); built up by mind; established only mentally and fashioned by mind. Mentally the Soma cups were drawn for that; they mentally chanted the *stotras*; mentally they recited *śastras* for them. Whatever rite is done in a sacrifice, all those sacrificial activities were performed mentally on those mentally conceived fires over those mentally conceived *citis* (layers of altar). Whatever these living beings wished for in their minds, that was done in those fires. They set up those hearths; they built up those altars; they drew *Soma* cups in them; they chanted the *stotras* on them, and recited the *śastras*. This much was the expanse of the mind; that much the creation of mind; so great is the mind with thirty-six thousand worshippable fires. Each of these was as great as the previous one.

3. That mind created speech. This speech, so created wanted to manifest itself more definitely and in a grosser form. It searched for itself. It practised *tapas* and became distinct. It saw thirty-six thousand *Agni*-altars (*vedīs*) of worship; all in the form of speech and made of *citis* (layers) of speech. They made the hearths by speech; built up the altar by speech; collected the *Soma* cups for them by speech; chanted the *stotras* by speech and recited the *śastras* by speech. Thus whatever rite is performed in a sacrifice and whatever happens to be a sacrificial work, all that was done in those fires in the form of speech, on those layers made up of speech and

स्तुवते तेषु शꣳसन्त्येतावती वै वाचो विभूतिरेतावती विसृष्टिरेतावती वाक्षट्त्रिꣳशत्सहस्राण्यग्नयोऽर्कास्तेषामेकैक एव तावान्यावानसौ पूर्वः॥३॥

सा वाक्प्राणमसृजत सोऽयं प्राणः सृष्ट आविरबुभूषन्निरुक्ततरो मूर्ततरः स आत्मानमन्वैच्छत्स तपोऽतप्यत स प्रामूर्च्छत्स षट्त्रिꣳशतꣳ सहस्राण्यपश्यदादात्मनोऽग्नीनर्कान्प्राणमयान्प्राणचितस्ते प्राणेनैवाधीयन्त प्राणेनाचीयन्त प्राणेनैषु ग्रहा अगृह्यन्त प्राणेनास्तुवत प्राणेनाशꣳसन्यत्किञ्च यज्ञे कर्म क्रियते यत्किञ्च यज्ञियं कर्म प्राणेनैव तेषु तत्प्राणमयेषु प्राणचित्सु प्राणमयमक्रियत तद्यत्किञ्चेमानि भूतानि प्राणेन प्राणन्ति तेषामेव साकृतिस्तानेवादधाति ताꣳश्चिन्वन्ति तेषु ग्रहान् गृह्णन्ति तेषु स्तुवते तेषु शꣳसन्त्येतावती वै प्राणस्य विभूतिरेतावती विसृष्टिरेतावान्प्राणः षट्त्रिꣳशत्सहस्राण्यग्रयोऽर्कास्तेषामेकैक एव तावान्यावानसौ पूर्वः॥४॥

स प्राणश्चक्षुरसृजत तदिदं चक्षुः सृष्टमाविरबुभूषन्निरुक्ततरं मूर्ततरं तदात्मानमन्वैच्छत्तत्तपोऽतप्यत तत्प्रामूर्च्छत्तत्षट्त्रिꣳशतꣳ सहस्राण्यपश्यदात्मनोऽग्नीनर्काꣳश्चक्षुर्मयाꣳश्चक्षुश्चितस्ते चक्षुषैवाधीयन्त चक्षुषाचीयन्त चक्षुषैषु ग्रहा अगृह्यन्त चक्षुषास्तुवत चक्षुषाशꣳसन्यत्किञ्च यज्ञे कर्म क्रियते यत्किञ्च यज्ञियं कर्म चक्षुषैव तेषु तच्चक्षुर्मयेषु चक्षुश्चित्सु चक्षुर्मयमक्रियत तद्यत्किञ्चेमानि भूतानि चक्षुषा पश्यन्ति तेषामेव सा कृतिस्तानेवादधति ताꣳश्चिन्वन्ति तेषु ग्रहान्गृह्णन्ति तेषु स्तुवते तेषु शꣳसन्त्येतावती वै चक्षुषो विभूतिरेतावती विसृष्टिरेतावच्चक्षुः षट्त्रिꣳशत्सहस्राण्यग्नयोऽर्कास्तेषामेकैक एव तावान्यावानसौ पूर्वः॥५॥

performed by speech. Whatever these beings say orally, that action is only of those sayings; he places only those, builds up only that, collects *Soma* cups only in them; chants *stotras* only on them and recites the *śastras* only for them. This much is the expanse of speech and this much its creation; this much speech constitutes thirty-six thousand Agni *vedīs* of worship. Each of them was as great as the previous one.

4. That speech produced *prāṇa*; this *prāṇa* so created wanted to manifest itself more definitely and in a grosser form. It searched for itself. It practised *tapas* and became distinct. It saw thirty-six thousand *Agni*-altars (*vedīs*) of worship, all in the form of *prāṇa* and made of *citis* (layers) of *prāṇa*. They made the hearths by *prāṇa*; built up the altar by *prāṇa*; collected the Soma cups for them by *prāṇa*; chanted the *stotras* by *prāṇa* and recited the *śastras* by *prāṇa* – thus whatever rite is performed in a sacrifice and whatever happens to be a sacrificial work all that was done in those fires in the form of *prāṇa* on those layers made up of *prāṇa* and performed by *prāṇa*. Whatever these beings orally say, that action is only of those sayings; he places only those, builds up only that, collects *Soma* cups only in them; chants *stotras* only on them and recites the *śastras* only for them. This much is the expanse of *prāṇa* and this much its creation; this much constitutes thirty-six thousand Agnis (*vedīs*) of worship. Each of them was as great as the previous one.

5. That *prāṇa* created the eye; this eye so created wanted to manifest itself more definitely and in a grosser form. It searched for itself. It practised *tapas* and became distinct. It saw thirty-six thousand *Agni*-altars (*vedīs*) of worship, all in the form of eye. They made the hearths by eye; built up the altar by eye; collected the *Soma* cups for them by eye; chanted the *stotras* by eye and recited the *śastras* by eye – thus whatever rite is performed in a sacrifice and whatever happens to be a sacrificial work all that was done in those fires in the form of eye, on those layers made up of eye and performed by eye. Whatever these beings orally say, that action is only of those sayings; he places only those, builds up only that, collects Soma cups only in them; chants *stotras* only on them and recites the *śastras* only for them. This much is the expanse of eye and this much its creation, this much constitutes thirty-six thousand *Agnis* (*vedīs*) of worship. Each of them was as great as the previous one.

तच्चक्षुः श्रोत्रमसृजत तदिदꣳ श्रोत्रꣳ सृष्टमाविरबुभूषन्निरुक्ततरं मूर्ततरं तदात्मानमन्वैच्छत्तत्तपोऽतप्यत तत्प्रामूर्च्छत्तत्षट्त्रिꣳशतꣳ सहस्राण्यपश्यदात्मनोऽग्नीनर्काञ्छ्रोत्रमयाञ्छ्रोत्रचितस्ते श्रोत्रेणैवाधीयन्त श्रोत्रेणाचीयन्त श्रोत्रेणैषु ग्रहा अगृह्यन्त श्रोत्रेणास्तुवत श्रोत्रेणाशꣳसन्यत्किञ्च यज्ञे कर्म क्रियते यत्किञ्च यज्ञियं कर्म श्रोत्रेणैव तेषु तच्छ्रोत्रमयेषु श्रोत्रचित्सु श्रोत्रमयमक्रियत तद्यत्किञ्चेमानि भूतानि श्रोत्रेण शृण्वन्ति तेषामेव सा कृतिस्तानेवादधति ताꣳश्चिन्वन्ति तेषु ग्रहान्गृह्णन्ति तेषु स्तुवते तेषु शꣳसन्त्येतावती वै श्रोत्रस्य विभूतिरेतावती विसृष्टिरेतावच्छ्रोत्रꣳ षट्त्रिꣳशत्सहस्राण्यग्नयोऽर्कास्तेषामेकैक एव तावान्यावानसौ पूर्वः॥६॥

तच्छ्रोत्रं कर्मासृजत तत्प्राणानभिसममूर्च्छदिमꣳ [1]सन्देहमन्नसन्देहमकृत्स्नं वै कर्मर्ते प्राणेभ्योऽकृत्स्ना उ वै प्राणा ऋते कर्मणस्तदिदं कर्म सृष्टमाविरबुभूषन्निरुक्ततरं मूर्ततरं तदात्मानमन्वैच्छत्तत्तपोऽतप्यत तत्प्रामूर्च्छत्तत्षट्त्रिꣳशतꣳ सहस्राण्यपश्यदात्मनोऽग्नीनर्कान्कर्ममयान्कर्मचितस्ते कर्मणैवाधीयन्त कर्मणाचीयन्त कर्मणैषु ग्रहा अगृह्यन्त कर्मणास्तुवत कर्मणाशꣳसन्यत्किञ्च यज्ञे कर्म क्रियते यत्किञ्च यज्ञियं कर्म कर्मणैव तेषु तत्कर्ममयेषु कर्मचित्सु कर्ममयमक्रियत तद्यत्किञ्चेमानि भूतानि कर्म कुर्वते तेषामेव सा कृतिस्तानेवादधति ताꣳश्चिन्वन्ति तेषु ग्रहान्गृह्णन्ति तेषु स्तुवते तेषु शꣳसन्त्येतावती वै कर्मणो विभूतिरेतावती विसृष्टिरेतावत्कर्म षट्त्रिꣳशत्सहस्राण्यग्नयोऽर्कास्तेषामेकैक एव तावान्यावानसौ पूर्वः॥७॥

तत्कर्माग्निमसृजताविस्तरां वा अग्निः कर्मणः कर्मणा ह्येनं जनयन्ति कर्मणेन्धते सोऽयमग्निः सृष्ट आविरबुभूषन्निरुक्ततरो मूर्ततरः स आत्मानमन्वैच्छत्स तपोऽतप्यत स प्रामूर्च्छत्स षट्त्रिꣳशतꣳ सहस्राण्यपश्यदात्मनोऽग्नीनर्कानग्निमयानग्निचितस्तेऽग्निनैवाधीयन्ताग्निनाचीयन्ताग्निनैषु ग्रहा अगृह्यन्ताग्निनास्तुवताग्निना शꣳसन्यत्किञ्च यज्ञे कर्म क्रियते

[1] संदेघमन्त्र MD, V2

6. That eye created the ear, this ear so created wanted to manifest itself more definitely and in a grosser form. It searched for itself. It practised *tapas* and became distinct. It saw thirty-six thousand *Agni*-altars (*vedīs*) of worship all in the form of ear and made of *citis* (layers) of ear. They made the hearths by ear; built up the altar by ear; collect the Soma cups for them by ear; chanted the *stotras* by ear and recited the *śastrās* by ear. Thus whatever rite is performed in a sacrifice and whatever happens to be a sacrificial work all that was done in those fires in the form of ear; on those layers made up of ear and performed by ear, whatever these beings say orally that action is only of those sayings; he places only those, builds up only that, collects only in them; chants *stotras* only on them and recites the *śastrās* only for them. This much is the expanse of ear; this much is its creation. This much constitutes thirty-six thousand Agnis (*vedīs*) of worship. Each of them was as great as the previous one.

7. That ear created Karma and that Karma amalgamated with the vital airs; to form this compound and this composition of food (i.e. body); for, Karma, without vital airs, is incomplete and vital airs without Karma is also incomplete. This Karma wanted to manifest itself more definitely and in a grosser form. It searched for itself. It practised *tapas* and became distinct. It saw thirty-six thousand *Agni*-altars (*vedīs*) of worship all in the form of Karma and made of *citis* (layers) of Karma. They made the hearths by Karma; built up the altar by Karma; collected the Soma cups for them by Karma; chanted the *stotras* by Karma and recited the *śastrās* by Karma – that whatever rite is performed in a sacrifice and whatever happens to be a sacrificial work all that was done in those fires in the form of Karma, on those layers made up of Karma and performed by Karma. Whatever these beings say orally, that action is only of those sayings; he places only those, builds up only that, collects Soma cups only in them; chants *stotras* only on them and recites the *śastrās* only for them. This much is the expanse of Karma; this much its creation; this much constitutes thirty-six thousand Agnis (*vedīs*) of worship. Each of them was as great as the previous one.

8. That Karma created the Agni – fire is indeed more manifested than work; for it is by means of Karma they produce the Agni and by Karma they kindle it. This Agni when created wanted to manifest itself more definitely and in a grosser form. It searched for itself. It practised *tapas* and became distinct. It saw thirty-six thousand *Agni*-altars (*vedīs*) of worship all

यत्किञ्च यज्ञियं कर्माग्निनैव तेषु तदग्निमयेष्वग्निचित्स्वग्निमयमक्रियत तद्यत्किञ्चेमानि भूतान्यग्निमिन्धते[२] तेषामेव सा कृतिस्तानेवादधति ताꣳश्चिन्वन्ति तेषु ग्रहान्गृह्णन्ति तेषु स्तुवते तेषु शꣳसन्त्येतावती वा अग्नेर्विभूतिरेतावती विसृष्टिरेतावानग्निः षट्त्रिꣳशत्सहस्राण्यग्नयो-ऽर्कास्तेषामेकैक एव तावन्यावानसौ पूर्वः॥८॥

ते हैते विद्याचित एव तान्हैतानेवंविदे सर्वदा सर्वाणि भूतानि चिन्वन्त्यपि स्वपते विद्यया हैवैत एवंविदश्चिता भवन्ति॥९॥ इति तृतीयं ब्राह्मणम्॥

चतुर्थं ब्राह्मणम्

अयं वाव लोक एषोऽग्निश्चितस्तस्याप एव परिश्रितो मनुष्या यजुष्मत्य इष्टकाः पशवः सूददोहा ओषधयश्च वनस्पतयश्च पुरीषमाहुतयः समिधोऽग्निर्लोकंपृणा तद्वा एतत्सर्वमग्निमेवा-भिसम्पद्यते तत्सर्वोऽग्निर्लोकंपृणामभिसंपद्यते स यो हैतदेवं वेद लोकम्पृणामेनं भूतमेतत्सर्वमभिसंपद्यते॥१॥

अन्तरिक्षꣳ ह त्वेवैषोऽग्निश्चितस्तस्य द्यावापृथिव्योरेव सन्धिः परिश्रितः परेण हान्तरिक्षं द्यावापृथिवी सन्धत्तस्ताः परिश्रितो वयाꣳसि यजुष्मत्य इष्टका वर्षꣳ सूददोहा मरीचयः पुरीषमाहुतयः समिधो वायुर्लोकम्पृणा तद्वा एतत्सर्वं वायुमेवाभिसंपद्ये तत्सर्वोऽग्निर्लोकंपृणा-मभिसंपद्यते स यो हैतदेवं वेद लोकंपृणामेनं भूतमेतत्सर्वमभिसंपद्यते॥२॥

द्यौर्ह त्वेवैषोऽग्निश्चितस्तस्याप एव परिश्रितो यथा ह वा इदं कोशः समुब्जित एवमिमे लोका अप्स्वन्तस्तद्या इमाँल्लोकान्परेणापस्ताः परिश्रितो देवा यजुष्मत्य इष्टका यदेवैतस्मिँल्लोकेऽन्नं

२. इन्धते TE

in the form of Agni and made of *citis* (layers) of Agni. They made the hearths by Agni; built up the altar by Agni; collected the *Soma* cups for them by Agni; chanted the *stotras* by Agni and recited the *śastrās* by Agni. Thus whatever rite is performed in a sacrifice and whatever happens to be a sacrificial work all that was done in those fires in the form of Agni on those layers made up of Agni and performed by Agni. Whatever these beings say orally, that action is only of those sayings; he places only those, builds up only that, collects *Soma* cups only in them; chants *stotras* only on them and recites the *śastrās* only for them. This much is the expanse of Agni; this much its creation; this much constitutes thirty-six thousand Agnis (*vedīs*) of worship. Each of them was as great as the previous one.

9. These fires are built up indeed by *vidyā*. All beings at all times build them for him who knows this *vidyā*, even when he is asleep. By *vidyā* alone these fires (altars) are built for him who knows this. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. Truly this fire-altar that is built (by bricks) is this terrestrial world. For it, the enclosing stones are the waters themselves. Its *yajuṣmatī* bricks are the human beings. Its *sūdadohasa*, are the cattle. Its loose soil are the plants and trees; its oblations and the *samidhās* too; its *lokaṁpṛṇā* bricks is fire itself. Thus this (terrestrial world) constitutes the whole *Agni*-altar. And the whole Agni comes to be the space-filler. Whosoever knows this, thus becomes that whole (Agni) who is the space-filler (holds sway over this whole world).

2. Truly this fire-altar that is built (by bricks) is that aerial region. Its enclosing stones is that which joins the heaven and earth (i.e. horizon); for it is beyong the aerial region that the heaven and earth join and that joining point is the enclosing stones. Its *yajuṣmatī* bricks are the birds; its *sūdadohasa* are the rains; its loose soil (fillers) are the rays of light; its oblations and *samidhās* too. Its *lokaṁpṛṇās* are the Vāyu — thus this (aerial region) constitutes the whole *Agni*-altar and the whole Agni comes to be the space-filler. Whosoever knows this, thus becomes that whole (Agni) who is the space-filler (holds sway over the whole aerial region).

3. Truly this fire-altar that is built up (by bricks) is that sky. Its enclosing stones are the waters. Just as a box is closed, these worlds are encased in the

तत्सूददोहा नक्ष-त्राणि पुरीषमाहुतयः समिध आदित्यो लोकंपृणा तद्वा एतत्सर्वमादित्य-मेवाभिसंपद्यते तत्सर्वोऽग्निल्लोंकंपृणामभिसंपद्यते स यो हैतदेवं वेद लोकंपृणामेनं भूतमेतत्सर्वमभिसंपद्यते॥३॥

आदित्यो ह त्वेवैषोऽग्निश्चितस्तस्य दिश एव परिश्रितस्ताः षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतान्यादित्यं दिशः समन्तं परियन्ति रश्मयो यजुष्मत्य इष्टकास्ताः षष्टिश्चैव त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतान्यादित्यस्य रश्मयस्तद्यत्परिश्रित्सु यजुष्मतीः प्रत्यर्पयति रश्मीꣳस्तद्दिक्षु प्रत्यर्पयत्यथ यदन्तरा दिशश्च रश्मीꣳश्च तत्सूददोहा अथ यद्दिक्षु च रश्मिषु चान्नं तत्पुरीषं ता आहुतयस्ताः समिधोऽथ यद्दिश इति च रश्मय इति चाख्यायते तल्लोकंपृणा तद्वा एतत्सर्वं दिश इति चैव रश्मय इति चाख्यायते तत्सर्वोऽग्निर्लोकंपृणामभिसंपद्यते स यो हैतदेवं वेद लोकंपृणामेनं भूतमेतत्सर्वमभिसंपद्यते॥४॥

नक्षत्राणि ह त्वेवैषोऽग्निश्चितस्तानि वा एतानि सप्तविꣳशतिर्नक्षत्राणि सप्तविꣳशतिः-सप्तविꣳशतिर्होपनक्षत्राण्येकैकं नक्षत्रमनूपतिष्ठन्ते तानि सप्त च शतानि विꣳशतिश्चाधि षट्त्रिꣳशत्ततो यानि सप्त च शतानि विꣳशतिश्चेष्टका एव ताः षष्टिश्च त्रीणि च शतानि परिश्रितः षष्टिश्च त्रीणि च शतानि यजुष्मत्योऽथ यान्यधि षट्त्रिꣳशत्स त्रयोदशो मासः स आत्मा त्रिꣳशदात्मा प्रतिष्ठा द्वे प्राणा द्वे शिर एव षट्त्रिꣳश्यौ तद्यत्ते द्वे भवतो द्व्यक्षरꣳ हि शिरोऽथ यदन्तरा नक्षत्रे तत्सूददोहा अथ यन्नक्षत्रेष्वन्नं तत्पुरीषं ता आहुतयस्ताः समिधोऽथ यन्नक्षत्राणीत्याख्यायते तल्लोकंपृणा तद्वा एतत्सर्वं नक्षत्राणीत्येवाख्यायते तत्सर्वोऽग्निर्लोकंपृणामभि संपद्यते स यो हैतदेवं वेद लोकंपृणामेनं भूतमेतत्सर्वमभिसंपद्यते ता वा एता एकविꣳशतिर्बृहत्य एकविꣳशो वै स्वर्गो लोको बृहती स्वर्गो लोकस्तदेष स्वर्गं लोकमभिसंपद्यत एकविꣳशं च स्तोमं बृहतीं च छन्दः॥५॥

waters. These waters which are beyond these worlds are the *pariśrits* (enclosing stones). Its *yajuṣmatī* bricks are the gods; its *sūdadohasa* is what food is there in that world. Its loose soil are the stars; the oblations and *samidhās* too. Its *lokampṛṇā* is the sun. Thus this (sky) constitutes the whole *Agni*-altar which is the sun and the whole Agni comes to be the space-filler. Whosoever knows this, thus becomes that whole (Agni) who is the space-filler (holds sway over the whole region of the sky).

4. Indeed that fire-altar which is built up is also the sun. Its enclosing stones are the quarters and they are three hundred and sixty because three hundred and sixty quarters encircle the sun. Its *yajuṣmatī* bricks are his rays and they are three hundred and sixty, for the sun has three hundred and sixty rays. As much as he establishes the *yajuṣmatī* bricks within the enclosing stones, he establishes the rays in the quarters. Its *sūdadohasa* is what is between the rays and the quarters. Its loose soil is that food in the quarters and the rays; the oblations and *samidhās* too. Those that are called "quarters" and "rays" are the *lokampṛṇā*. Thus this (sun) constitutes the whole *Agni*-altar and the whole Agni comes to be the space-filler. Whosoever knows this, thus becomes that whole (Agni) who is the space-filler (holds sway over the whole region of the sky).

5. Truly that fire-altar which is built up is also the Nakṣatras. They happen to be twenty-seven and there are twenty-seven secondary stars accompanying each Nakṣatra; this makes seven hundred and twenty with extra thirty-six. Of these seven hundred and twenty, the *pariśrits* account for three and sixty and the *yajuṣmatī* bricks for three hundred and sixty. The extra thirty-six are the thirteenth month and that is the body. The truth is made of thirty, the feet with two and the *prāṇas* (channels of breath) with two and the head with two accounts for the (thirty-fifth and) thirty-sixth; because the (word) *śira* has two letters. Its *sūdadoha* is that which is in the inter-space of the Nakṣatras. Its loose soil is the food in the Nakṣatras; the oblations and *samidhās* too. Its *lokampṛṇā* are those that are called Nakṣatras. Thus all these called Nakṣatras come to be the *Agni*-altar and the whole Agni comes to be the space-filler. Whosoever knows this, thus becomes that whole (*Agni*) who is the space-filler (holds sway over the whole Nakṣatras). These (seven hundred and twenty plus thirty-six) correspond to twenty-one Bṛhatī metres (since each Bṛhatī has thirty-six syllables). The heavenly world is twenty-onefold and Bṛhatī is(great). Thus this fire-altar comes to be equal to the heavenly world; to the twenty-onefold *stoma* and the Bṛhatī metre.

छन्दांःसि ह त्वेवैषोऽग्निश्चितस्तानि वा एतानि सप्त छन्दांःसि चतुरुत्तराणि[1] च त्रिचानि तेषाः सप्त च शतानि विंःशतिश्चाक्षराण्यधि षट्त्रिंःशत्ततो यानि सप्त च शतानि विंःशतिश्चेष्टका एव ताः षष्टिश्च त्रीणि च शतानि परिश्रितः षष्टिश्च त्रीणि च शतानि यजुष्मत्योऽथ यान्यधि षट्त्रिंःशत्स त्रयोदशो मासः स आत्मा त्रिंःशदात्मा प्रतिष्ठा द्वे प्राणा द्वे शिर एव षट्त्रिंःश्यौ तद्यत्ते द्वे भवतो द्व्यक्षरंः हि शिरस्तस्यै वा एतस्यै षट्त्रिंःशदक्षरायै बृहत्यै यानि दश प्रथमान्यक्षराणि सा दशाक्षरैकपदाथ यानि विंःशतिः सा विंःशत्यक्षरा द्विपदाथ यानि त्रिंःशत्सा त्रिंःशदक्षरा विराळथ यानि त्रयस्त्रिंःशत्सा त्रयस्त्रिंःशदक्षराथ यानि चतुस्त्रिंःशत्सा चतुस्त्रिंःशदक्षरा स्वराळथ यत्सर्वैश्छन्दोभिरयमग्निश्चितस्तदतिछन्दास्ता उ सर्वा इष्टका एवेष्टकेति त्रीण्यक्षराणि त्रिपदा गायत्री तेनैष गायत्रोऽग्निर्मृदाप इति त्रीण्यक्षराणि त्रिपदा गायत्री तेनो एवैष गायत्रोऽथ यदन्तरा छन्दसी तत्सूददोहा अथ यच्छन्दः स्वन्नं तत्पुरीषं ता आहुतयस्ताः समिधोऽथ यच्छन्दांःसीत्याख्यायते तल्लोकंपृणा तद्वा एतत्सर्वं छन्दांःसीत्येवाख्यायते तत्सर्वोऽग्निर्लोकंपृणामभिसंपद्यते स यो हैतदेवं वेद लोकंपृणामेनं भूतमेतत्सर्वमभि संपद्यते ता वा एता एकविंःशतिर्बृहत्य एकविंःशो वै स्वर्गो लोको बृहती स्वर्गो लोकस्तदेष स्वर्गं लोकमभिसंपद्यत एकविंःशं च स्तोमं बृहतीं च छन्दः॥६॥

संवत्सरो ह त्वेवैषोऽग्निश्चितस्तस्य रात्रय एव परिश्रितस्ताः षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्य रात्रयोऽहानि यजुष्मत्य इष्टकास्ताः षष्टिश्चैव त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्याहान्यथा[2] या अमूः षट्त्रिंःशदिष्टका अतियन्ति यः स त्रयोदशो मास आत्मार्धमासाश्च ते मासाश्च चतुर्विंःशतिरर्धमासा द्वादशमासा अथ यदन्तराहोरात्रे तत्सूददोहा अथ यदहोरात्रेष्वन्नं तत्पुरीषं

१. चतुरुत्तराणि त्रिचानि MD
२.अहात्यथ या MD

6. Truly that fire-altar that is built up is the metres. There are seven metres increasing by four syllables each successive one (i.e. from 24 syllables for the first metre, i.e. Gāyatrī, it goes on increasing by four syllables in the subsequent ones till the seventh having 48). The triplets of these make seven hundred and twenty syllables with an excess of thirty-six syllables (24 + 28 + 32 + 36 + 40 + 44 + 48 = 252 x 3 = 756). Those seven hundred and twenty are verily the bricks out of which three hundred and sixty are *pariśrits* (enclosing stones) and three hundred and sixty are the *yajuṣmatī* bricks. Those thirty-six in excess are the thirteenth month and that is the body of this altar. (Of these) the trunk accounts for thirty, the feet two and the channels of breath two, the head with two accounts for the (thirty-fifth and thirty-sixth). The head accounts for two because the word *śira* has two letters. The first ten syllables of the Bṛhatī, consisting of thirty-six syllables make an Ekapād (one-footed verse) of ten syllables; the first twenty of Bṛhatī make a Dvipadā (two-footed verse) of twenty syllables; the first thirty make a Virāḍ of thirty syllables; the first thirty-three make a Virāḍ of thirty-three syllables and thirty-four syllables make a Svarāṭ of thirty-four syllables. Since this fire-altar is built with all metres; it is an Atichandas (a metre with more than 48 syllables) and (so) are all these bricks. The three syllables in (the word) *iṣṭakā*—form a Gāyatrī of three feet, because this Agni is Gāyatra (of three syllables) and (constitutents of the brick namely) the *mṛd* (clay) and *āpaḥ* (water) are also Gāyatrī of three feet. Thereby also he is Gāyatrȧ. That which is between each two metres; is its *sūdadohasa* and its loose soil is the food which is in the metres; the oblations and *samidhās* too. What is called "metres" is the *lokaṁpṛṇā* brick— thus all these called metres come to be the *Agni*-altar and the whole Agni comes to be the space-filler. Whosoever knows this thus becomes that whole (Agni) who is the space-filler (holds sway over the metres). These are twenty-one Bṛhatīs and the heavenly world is twenty-onefold and is great and this (altar) becomes equal to the heavenly world and to the twenty-onefold *stoma* and the Bṛhatī metre.

7. That fire-altar that is built up is truly the year. Its enclosing stones are the nights and they happen to be three hundred and sixty and a year has three hundred and sixty nights. The *yajuṣmatī* bricks are the days and they happen to be three hundred and sixty and there are three hundred and sixty days for a year. These thirty-six bricks that are in excess are the thirteenth (intercalary) month. Its body is made of half-months and months, i.e. twenty-four half-months and twelve months. Its *sūdadohasa* is what is

ता आहुतयस्ताः समिधोऽथ यदहोरात्राणीत्याख्यायते तल्लोकंपृणा तद्वा एतत्सर्वमहोरात्राणीत्याख्यायते[३] तत्सर्वोऽग्निर्लोकंपृणामभिसंपद्यते ता वा एता एकविꣳशतिर्बृहत्य एकविꣳशो वै स्वर्गो लोको बृहती स्वर्गो लोकस्तदेष स्वर्गं लोकमभिसम्पद्यत एकविꣳशं च स्तोमं बृहतीं च छन्दः॥७॥

आत्मा ह त्वेवैषोऽग्निश्चितस्तस्यास्थीन्येव परिश्रितस्ताः षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि पुरुषस्यास्थीनि मज्जानो यजुष्मत्य इष्टकास्ताः षष्टिश्चैव त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि पुरुषस्य मज्जानोऽथ या अमूः षट्त्रिꣳशदिष्टका अतियन्ति यः स त्रयोदशो मास आत्मा प्राणः स तस्य त्रिꣳशदात्मन्विधाः प्रतिष्ठायां द्वे प्राणेषु द्वे शीर्षन्द्वे तद्यत्ते द्वे भवतो द्विकपालꣳहि शिरोऽथ येनेमानि पर्वाणि सन्ततानि तत्सूददोहा अथैतत्त्रयं येनायमात्मा प्रच्छन्नो लोम त्वङ्माꣳसमिति तत्पुरीषं यत्पिबति ता आहुतयो यदश्नाति ताः समिधोऽथ यदात्मेत्याख्यायते तल्लोकंपृणा तद्वा एतत्सर्वमात्मेत्येवाख्यायते तत्सर्वोऽग्निर्लोकंपृणामभिसंपद्यते स यो हैतदेवं वेद लोकंपृणामेनं भूतमेतत्सर्वमभिसंपद्यते ता वा एताः एकविꣳशतिर्बृहत्य एकविꣳशो वै स्वर्गो लोको बृहती स्वर्गो लोकस्तदेष स्वर्गं लोकमभिसंपद्यत एकविꣳशं च स्तोमं बृहतीं च छन्दः॥८॥

सर्वाणि ह त्वेव भूतानि सर्वे देवा एषोग्निश्चित आपो वै सर्वे देवाः सर्वाणि भूतानि ता हैता आप एवैषोऽग्निश्चितस्तस्य नाव्या एव परिश्रितस्ताः षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतान्यादित्यं नाव्याः समन्तं परियन्ति नाव्या उ एव यजुष्मत्य इष्टकास्ताः षष्टिश्चैव त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतान्यादित्यं नाव्या अभिक्षरन्त्यथ यदन्तरा नाव्येतत्सूददोहा अथ या अमूः षट्त्रिꣳशदिष्टका अतियन्ति यः स त्रयोदशो मास आत्माऽयमेव स योऽयꣳ हिरण्मयः पुरुषस्तस्यैते प्रतिष्ठे रुक्मश्च पुष्करपर्णं चापश्चादित्यमण्डलं च स्रुचौ बाहू ताविन्द्राग्नी द्वे स्वयमातृण्णे इयं चान्तरिक्षं च तिस्रो विश्वज्योतिष एता देवता अग्निर्वायुरादित्य एता ह्येव देवता विश्वं ज्योतिर्द्वादशर्तव्याः स संवत्सरः स आत्मा पञ्च नाकसदः पञ्च पञ्चचूडाः स यज्ञस्ते देवा अथ यद्विकर्णी च स्वयमातृण्णा चाश्मा

३. रात्राणीत्येवाख्यायते MD

between the day and the night; the loose soil is that food which is in the day and the night. The oblations and the *samidhās* too. What is called "days and the nights" that constitutes the *lokaṁpṛṇā* (brick). Thus all these come to be the *Agni*-altar and the whole Agni becomes the space-filler. Whosoever knows this, thus becomes that whole (Agni) who is the space-filler (holds sway over the year). There are twenty-one Bṛhatīs and the heavenly world is twenty-onefold and is great. This (altar) becomes equal to the heavenly world and to the twenty-onefold *stoma* and the Bṛhatī metre.

8. Indeed the fire-altar that is built up is the body. Its enclosing stones are the bones and they happen to be three hundred and sixty; for the human being has three hundred and sixty bones. Its *yajuṣmatī* bricks are the marrow. They are three hundred and sixty corresponding to three hundred and sixty parts in man. Those thirty-six bricks in excess are the thirteenth (intercalary) month; the trunk and the vital air (of the altar). In his body, there are thirty parts, two in his feet, two in his (channels of) *prāṇa* and two in his head. Why (two in the head) is, because the head has two skull bones. Its *sūdadohasa* is that which holds together these joints; its loose soil are those three by which this body is covered; the hair, skin and flesh are the loose soil. Its oblations are what he drinks and its *samidhās* are what he eats. That which is called the "body" is the *lokaṁpṛṇā* (bricks) – thus all these come to be the *Agni*-altar and the whole Agni becomes the space-filler. Whosoever knows this, thus becomes the whole (Agni) who is the space-filler (holds sway over the body). These are twenty-one Bṛhatīs and the heavenly world is twenty-onefold and it is great. This (altar) becomes equal to the heavenly world and to the twenty-onefold *stoma* and the Bṛhatī metre.

9. This Agni (altar) that is built up is all beings, all the gods; for all the beings and all the gods are the waters and that altar built up is the same as those waters. Its enclosing stones are the navigable streams. They happen to be three hundred and sixty; for, there are three hundred and sixty streams of navigable nature which go round the sun. The *yajuṣmatī* bricks are those navigable streams and they are three hundred and sixty as there are three hundred and sixty navigable streams flowing towards the sun. Its *sūdadohasa* is what is between each (pair) of the navigable streams. Those thirty-six bricks which are in excess are the thirteenth month and the body (of this altar) is the same as this gold man. His feet are this gold plate and the lotus leaf; (in other words) the waters and the sun's orb are his feet; the two *sruks*; (in other words) Indra and Agni are his arms; the two *svayamātṛṇṇā*

पृश्निर्यश्चितेऽग्निर्निधीयते सा पञ्चत्रिꣳशी लोकंपृणायै यजुः षट्त्रिꣳशी सोऽस्यैष सर्वस्यान्तमेवात्मा स एष सर्वासामपां मध्ये स एष सर्वैः कामैः संपन्न आपो वै सर्वेकामाः स एषोऽकामः सर्वकामो न ह्येतं कस्य चन कामः॥९॥

तदेष श्लोको भवति विद्यया तदारोहन्ति यत्र कामाः परागताः न तत्र दक्षिणा यन्ति नाविद्वाꣳसस्तपस्विन इति न हैव तं लोकं दक्षिणाभिर्न तपसाऽनेवंविदश्नुत एवंविदाꣳहैव स लोकोऽभ्रं पुरीषं चन्द्रमा आहुतयो नक्षत्राणि समिधो यच्चन्द्रमा नक्षत्रे वसत्याहुतिस्तत्समिधि वसत्येतदु वा आहुतेरन्नमेषा प्रतिष्ठा तस्मादाहुतिर्न क्षीयत एतद्ध्यस्या अन्नमेषा प्रतिष्ठाऽथ यद्देवा इत्याख्यायते तल्लोकंपृणा तद्वा एतत्सर्वं देवा इत्येवाख्यायते॥१०॥

तदेतदृचाभ्युक्तं विश्वे देवा अनु तत्ते यजुर्गुरिति सर्वाणि ह्यत्र भूतानि सर्वे देवा यजुरेव भवन्ति तत्सर्वोऽग्निर्लोकंपृणामभिसंपद्यते स यो हैतदेवं वेद लोकंपृणामेनं भूतमेतत्सर्वमभिसंपद्यते ता वा एताः एकविꣳशतिर्बृहत्य एकविꣳशो वै स्वर्गो लोको बृहती स्वर्गो लोकस्तदेष स्वर्गं लोकमभिसंपद्यत एकविꣳशं च स्तोमं बृहतीं च छन्दः॥११॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

कुश्रिर्ह वाजश्रवसोऽग्निं चिक्ये तꣳ होवाच सुश्रवाः कौश्यो गौतमं यदग्निमचैषीः प्राञ्चमेनमचैषीः

bricks are this earth and the air and the three *viśvajyoti* bricks are the three deities; namely Agni, Vāyu and Āditya. Because these three deities constitute all effulgence. The twelve *ṛtavyā* (seasonal) bricks are the year, the body(of the altar and the gold man). The five *nākasada* bricks and the five *pañcacūḍas* are the sacrifice; the gods; and the *vikarṇī* the (third) naturally perforated brick and the spotted stone. The fire which is deposited (on the altar) is the thirty-fifth and the *Yajus* for the *lokaṁpṛṇā* brick is the thirty-sixth. That (goldman) indeed the body (of the altar) is the culmination of all. He is in the midst of all waters and is filled with all objects of desire; for all objects of desire are indeed the waters. While possessed of all (objects of) desires, he has no desire; for no desire of anything is there to (trouble) him.

10. There is a verse on this – "By means of *Vidyā* (true knowledge) they ascend to that wherefrom the desires have vanished. There the *dakṣiṇās* do not reach nor those who practise *tapas* without the knowledge" – that world (of self) is not achieved by giving liberal gifts or by *tapas* if he is not one who knows thus. Only by those who know thus (of true knowledge) that world is (attainable). The cloud is the loose soil (between the bricks); the moon is oblation; the Nakṣatras are the *samidhās*. Because the moon lives in the Nakṣatra, the oblation resides in the *samidhā*. That staying of the moon in the Nakṣatra is the food of the oblation. That the moon resides in the Nakṣatra is (to say) that the oblation is residing in the *samidhā*. This is the food of the oblation and it is its support. Therefore the *āhuti* or oblation does not diminish (*na kṣīyate*). This is indeed its food and support. What they call "gods" is the *lokaṁpṛṇā* and that is why, all these are called the gods.

11. With reference to this it is said by the *Ṛk* – "All gods (Viśvedevas) have followed this you *Yajus*" – for all beings, all the gods indeed become the *Yajus* here. Thus this whole Agni becomes the *lokaṁpṛṇā*. Whosoever know this, thus, becomes to be that whole (Agni) who is the space-filler. Now, these (constitute) twenty-one Bṛhatīs and the heavenly world is twenty-onefold and is the great. This (altar) thus becomes equal to the heavenly world and to the twenty-onefold *stoma* and the Bṛhatī metre. (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. Kuśri Vājaśravasa once constructed a fire-altar. Then Suśravas, Kauśya, told him the son of Gautama, "When you just now built up the altar, did

प्रत्यञ्चमेनमचैषीर्न्यञ्चमेनमचैषीरुत्तानमेनमचैषीर्यद्यहैनं प्राञ्चमचैषीर्यथा पराच आसीनाय पृष्ठतोऽन्नाद्यमुपाहरेत्तादृक्तन्न ते हविः प्रतिग्रहीष्यति यद्यु वा एनं प्रत्यञ्चमचैषीः कस्मादस्य तर्हि पश्चात्पुच्छमकार्षीर्यद्यु वा एनं न्यञ्चमचैषीर्यथा नीचः शयानस्य पृष्ठतोऽन्नाद्य[1] प्रतिष्ठापयेत्तादृक्तन्नैव ते हविः प्रतिग्रहीष्यति यद्यु वा एनमुत्तानमचैषीर्न वा उत्तानं वयः स्वर्गं लोकमभिवहति न त्वा स्वर्गं लोकमभिवक्ष्यत्यस्वर्ग्य उ ते भविष्यतीति॥१॥

स होवाच प्राञ्चमेनमचैषं प्रत्यञ्चमेनमचैषं न्यञ्चमेनमचैषमुत्तानमेनमचैषं सर्वा अनुदिश एनमचैषमिति स यत्प्राञ्चं पुरुषमुपदधाति प्राच्यौ स्रुचौ तत्प्राङ् चीयतेऽथ यत्प्रत्यञ्चं कूर्ममुपदधाति प्रत्यञ्चि पशुशीर्षाणि तत्प्रत्यङ्चीयतेऽथ यन्न्यञ्चं कूर्ममुपदधाति न्यञ्चि पशुशीर्षाणि नीचीरिष्टकास्तन्न्यङ्चीयतेऽथ यदुत्तानं पुरुषमुपदधात्युत्ताने स्रुचा उत्तानमुलूखलमुत्तानामुखां तदुत्तानश्चीयतेऽथ यत्सर्वा अनुदिशः परिसर्प्यमिष्टका उपदधाति तत्सर्वतश्चीयते॥२॥

अथ ह कोषा धावयन्तो निरूढशिरसमग्निमुपाधावयां चक्रुस्तेषां हैक उवाच श्रीर्वै शिरः श्रियमस्य निरौहीत्सर्वज्यानिं ज्यास्यत इति स ह तथैवासाऽथ हैक उवाच प्राणा वै शिरः प्राणानस्य निरौहीत्क्षिप्रेऽमुं लोकमेष्यतीति स उ ह तथैवासोर्ध्वो वा एष एतच्चीयते यद्दर्भस्तम्बो लोगेष्टकाः पुष्करपर्णंरुक्मपुरुषौ स्रुचौ स्वयमातृण्णा दूर्वेष्टका द्वियजू रेतःसिचौ विश्वज्योतिर्ऋतव्ये

१. पृष्ठेऽन्नाद्यं MD

you build it up to make it face forward,or built it to make it face backward or downward or upward? If you have built him so as to face upward it would be just as if one were to feed a person from behind (facing the same direction as the altar, since the one who makes the offering has to face the east) to a person who is sitting with an averted face. In this process he will not receive your offering. If you have built it facing backward, then why have you put a tail (since that would amount to having a tail in front and not at the back). If you have built it facing downward it would be just as somebody is feeding from behind, a person lying with his face to the ground. Surely in this way he will not receive the offering. If you have built it facing upward, surely a bird does not fly (carrying its bite in its beak) with its face turned upwards and it (the altar being a bird is supposed to carry the Yajamāna to the heaven) will not be able to carry you to the heaven and that sacrifice will not yield the fruit of heaven."

2. He(Kuśri) said, "I have built it so as to face forward, to face backward, to face downward as well as to face upward. I have built it in all directions. In so far as the gold man is placed with his face turned to the east; the two *sruks* are placed with their spouts facing east; it (the altar) is built so as to face forward. By laying down the tortoise with its head westward; the heads of *paśus* turned to the west, the altar is built as to face backward. By placing the tortoise with its face turned downwards and the heads of the *paśus* looking downwards and the bricks with their faces (sides not marked by lines) downwards, the altar is built so as to face downwards. By placing the goldman with his face upward, and the two *sruks* (with their spouts) turned upwards and the mortar and pestle facing upward, the fire-altar is built so as to face upwards. By placing the bricks while moving round the altar in all directions, it is built so as to face all directions."

3. Now, Koṣās (a particular group of *Ṛṣis*) going about officiating as sacrificial priests, happened to build up the head of the altar seperately (in a particular Yajamāna's house). At that, someone said, "The head is indeed *Śrī*, prosperity) and by doing thus, the Yajamāna's *Śrī* has been seperated and he will be always deprived of prosperity." So it happened. Another one said, "The head is indeed the vital airs and by doing thus, they have separated the vital airs from the Yajamāna and consequently very shortly he will depart to the other world." So it happened. Upward, indeed, it is built up by means of the *darbhastamba*, the *logeṣṭakās*; the lotus

अषाळ्हा कूर्मोऽथ हास्यैतदेव प्रत्यक्षतमाᳲ शिरो यश्चितेऽग्निर्निधीयते तस्मान्न निरूहेत्॥३॥
इति पञ्चमं ब्राह्मणम्॥

॥ इति पञ्चमोऽध्यायः ॥

leaf, the gold plate, the gold man, the two *sruks*, the *svayamatṛṇṇā*, the *dūrveṣṭakā*, the *dviyajus*, the two *retassicās*, the *viśvajyoti*; the two *ṛtavyā* bricks, the *āṣāḍha* and the tortoise. That fire which is placed on the top of the built altar is the most visible head; so let him not separate it. (Fifth Brāhmaṇa Ends.)

(Chapter Five Ends.)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

अथ हैतेऽरुण औपवेशौ समाजग्मुः सत्ययज्ञः पौलुषिर्महाशालो जाबालो बुडिल आश्वतराश्विरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यस्ते ह वैश्वानरे समासत तेषाꣳ ह वैश्वानरे न समियाय॥१॥

ते होचुरश्वपतिर्वा अयं कैकेयः संप्रति वैश्वानरं वेद तं गच्छामेति ते हाश्वपतिं कैकेयमाजग्मुस्तेभ्यो ह पृथगावसथान्पृथगपचितीः पृथक्साहस्रान्त्सोमान्प्रोवाच ते ह प्रातरसंविदाना एव समित्पाणयः प्रतिचक्रमिर उप त्वायामेति॥२॥

स होवाच यन्न भगवन्तोऽनूचाना अनूचानपुत्राः किमिदमिति ते होचुर्वैश्वानरꣳ ह भगवन्त्संप्रति वेद तं नो ब्रूहीति स होवाच संप्रति खलु न्वा अहं वैश्वानरं वेदाभ्याधत्त समिध उपेता स्थेति॥३॥

स होवाचारुणमौपवेशिं गौतम कं त्वं वैश्वानरं वेत्थेति पृथिवीमेव राजन्निति होवाचोमिति होवाचैष वै प्रतिष्ठा वैश्वानर एतꣳ हि वै त्वं प्रतिष्ठां वैश्वानरं वेत्थ तस्मात्त्वं प्रतिष्ठितः प्रजया पशुभिरसि यो वा एतं प्रतिष्ठां वैश्वानरं वेदाप पुनर्मृत्युं जयति सर्वमायुरेति पादौ त्वा एतौ वैश्वानरस्य पादौ तेऽम्लास्यतां यदि ह नागमिष्य इति पादौ तेऽविदितावभविष्यतां यदि ह नागमिष्य इति वा॥४॥

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वं वैश्वानरं वेत्थेत्यप एव राजन्निति होवाचोमिति होवाचैष वै रयिर्वैश्वानर एतꣳ हिं वै त्वꣳ रयिं वैश्वानरं वेत्थ तस्मात्त्वꣳ रयिमान्पुष्टिमानसि यो

Chapter Six

BRĀHMAṆA I

1. Once the following sages came to Aruṇa, the son of Upaveśa. Satyayajña Pauluṣi; Mahāśāla Jābāla; Buḍila Āśvaṭarāśvī; Indradyumna-Bhāllaveya and Jana-Śārkarākṣya. They assembled to know on Vāiśvānara (to learn about the nature of Vaiśvānara), but they could not reach at an acceptable definition (from Aruṇa).

2. They said, "Aśvapati, the Kekaya king is the one who knows Vaiśvānara at present; let us go to him." They approached Aśvapati-Kekaya and he ordered for them separate dwellings; separate hospitality and separate *Somayāgās*, each with thousand cows as *dakṣiṇā.* In the morning, they, with-out realising the intention (of the king to avail of their services for perform-ing sacrifices) came to him again with *samidhās* in their hands (indicating their intention to learn) saying, "We seek to be your disciples."

3. He (Kekaya) said, "You are learned in Vedas and sons of great ones well-versed in Vedic lore; how you come to approach me as students?" They said, "Sir, you know well the Vaiśvānara (*vidyā*); teach that to us." He said, "I do indeed know well the Vaiśvānara; put the *samidhās* in the fire and you are (admitted as) my students."

4. He then questioned Aruṇa Aupaveśi, "O Gautama, which Vaiśvānara, you know of ?" (i.e. tell me what is your idea of Vaiśvānara). "I know it as earth, O king", he said. The king replied, "That means you know Vaiśvānara as the foundation; and because you know Vaiśvānara as the foundation, you are well-settled with cattle and children. One who knows the Vaiśvānara thus as *pratiṣṭhā* (foundation) conquers death and lives the full span of life. But this in reality, is only the feet of Vaiśvānara. It is good that you know at least this much so that your feet did not wither away and you could come here." (In other words) if you had not come here, you would have known only the feet.

5. He then asked Satyayajña Pauluṣī, "O Prācīnayogya, which Vaiśvānara, you know of ?" "I know it as water, O king", he said. The king replied, "That means you know Vaiśvānara as wealth and because you know Vaiśvānara,

वा एतꣳ रयिं वैश्वानरं वेदाप पुनर्मृत्युं जयति सर्वमायुरेति बस्तिस्त्वा एष वैश्वानरस्य बस्तिस्त्वा हास्यद्यदि ह नागमिष्य इति बस्तिस्तेऽविदितोऽभविष्यद्यदि ह नागमिष्य इति वा॥५॥

अथ होवाच महाशालं जाबालमौपमन्यव कं त्वं वैश्वानरं वेत्थेत्याकाशमेव राजन्निति होवाचोमिति होवाचैष वै बहुलो वैश्वानर एतꣳ हि वै त्वं बहुलं वैश्वानरं वेत्थ तस्मात्वं बहुः प्रजया पशुभिरसि यो वा एतं बहुलं वैश्वानरं वेदाप पुनर्मृत्युं जयति सर्वमायुरेत्यात्मा त्वा एष वैश्वानरस्यात्मा त्वा हास्यद्यदि ह नागमिष्य इत्यात्मा तेऽविदितोऽभविष्यद्यदि ह नागमिष्य इति वा॥६॥

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वं वैश्वानरं वेत्थेति वायुमेव राजन्निति होवाचोमिति होवाचैष वै पृथग्वर्त्मा वैश्वानर एतꣳ हि वै त्वं पृथग्वर्त्मानं वैश्वानरं वेत्थ तस्मात्त्वां पृथग्रथश्रेणयोऽनुयान्ति यो वा एतं पृथग्वर्त्मानं वैश्वानरं वेदाप पुनर्मृत्युं जयति सर्वमायुरेति प्राणस्त्वा एष वैश्वानरस्य प्राणस्त्वा हास्यद्यदि ह नागमिष्य इति प्राणस्तेऽविदितोऽभविष्यद्यदि ह नागमिष्य इति वा॥७॥

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वं वैश्वानरं वेत्थेत्यादित्यमेव राजन्निति होवाचोमिति होवाचैष वै सुततेजा वैश्वानर एतꣳ हि वै त्वꣳ सुततेजसं वैश्वानरं वेत्थ तस्मात्तवैष सुतोऽद्यमानः पच्यमानोऽक्षीयमाणो गृह्येषु[1] तिष्ठति यो वा एताꣳ सुततेजसं वैश्वानरं वेदाप पुनर्मृत्युं जयति सर्वमायुरेति चक्षुस्त्वा एतद्वैश्वानरस्य चक्षुस्त्वा हास्यद्यदि ह नागमिष्य इति चक्षुस्तेऽविदितमभविष्यद्यदि ह नागमिष्य इति वा॥८॥

१. गृहेषु MD

the wealth, you are rich and prosperous. He who knows that Vaiśvānara, the wealth, conquers death and lives the full span of life. But this in reality, is only the bladder of Vaiśvānara. It is good that you knew at least this much so that your bladder has not become defunct and you could come here", (in other words) if you had not come here you would have known only the bladder.

6. He then questioned Mahāsāla-Jābāla, "O Aupamanyava, which Vaiśvānara you know of ?" "I know it as the Ākāśa(ether), O king", he said. The king said, "That means you know Vaiśvānara as abundance; and because you know Vaiśvānara, the Bahula (abundant) you are having abundance of progeny and cattle. He who knows Vaiśvānara, the abundant, conquers death and lives the full span of life. But this in reality, is only the body (trunk) of Vaiśvānara; it is good that you knew at least this much so that your body has not got disintegrated (perished) and you could come here." (In other words) if you had not come here you could have only known the body.

7. He then asked Buḍila Āśvatarāsvī, "O Vaiyāghrapadya, which Vaiśvānara, you know of ?" "I know it as Vāyu; O king", he said. The king said, "That means you know Vaiśvānara of multiple paths; and because you know Vaiśvānara, the Pṛthagvartmā, numerous rows of cars follow you. He who knows this Vaiśvānara of multiple paths, conquers death and reaches the full span of life. But this in reality, is only the breath (*prāṇa*) of Vaiśvānara. It is good that you know at least this much so that your vital air did not pass out of you and you could come here." (In other words) if you had not come here, you would have known only the *prāṇa* (of Vaiśvānara).

8. He then questioned Indradyumna-Bhāllaveya, "O Vaiyāghrapadya, which Vaiśvānara you know of ?" "I know it as sun, O king", he said. The king said, "That means, you know Vaiśvānara, the Sutatejas (of the splendour of *Soma* juice). Because you know Vaiśvānara, the Sutatejā, that *Soma* juice is ever available in your house, eaten and cooked (i.e. *Soma* is always pressed to prepare various offerings in your house). Truly he who knows this Vaiśvānara, the Sutatejās, conquers death and lives the full span of life. But this in reality, is only the eye of Vaiśvānara. It is good that you know at least this much so that your eye did not become defunct and you could come here." (In other words) if you had not come here you would have known only the eye.

अथ होवाच जनꣳ शार्कराक्ष्यꣳ सायवस कं त्वं वैश्वानरं वेत्थेति दिवमेव राजन्निति होवाचोमिति होवाचैष वा अतिष्ठा वैश्वानर एतꣳ हि वै त्वमतिष्ठां वैश्वानरं वेत्थ तस्मात्त्वꣳसमानानतिष्ठसि यो वा एतमतिष्ठां वैश्वानरं वेदाप पुनर्मृत्युं जयति सर्वमायुरेति मूर्द्धा त्वा एष वैश्वानरस्य मूर्द्धा त्वा हास्यद्यदि ह नागमिष्य इति मूर्द्धा तेऽविदितोऽभविष्यद्यदि ह नागमिष्य इति वा॥९॥

तान्होवाचैते वै यूयं पृथग्वैश्वानरान्विद्वाꣳसः पृथगन्नमघस्त प्रादेशमात्रमिव ह वै देवाः सुविदिता अभिसंपन्नास्तथा तु व एनान्वक्ष्यामि यथा प्रादेशमात्रमेवाभिसंपादयिष्यामीति॥१०॥

स होवाच मूर्द्धानमुपदिशन्नेष वा अतिष्ठा वैश्वानर इति चक्षुषी उपदिशन्नुवाचैष वै सुततेजा वैश्वानर इति नासिके उपदिशन्नुवाचैष वै पृथग्वर्त्मा वैश्वानर इति मुख्यमाकाशमुपदिशन्नुवाचैष वै बहुलो वैश्वानर इति मुख्या अप उपदिशन्नुवाचैष वै रयिर्वैश्वानर इति च्छुबुकमुपदिशन्नुवाचैष वै प्रतिष्ठा वैश्वानर इति स एषोऽग्निर्वैश्वानरो यत्पुरुषः स यो हैतमेवमग्निं वैश्वानरं पुरुषविधं पुरुषेऽन्तः प्रतिष्ठितं वेदाप पुनर्मृत्युं जयति सर्वमायुरेति न हास्य ब्रुवाणं चन वैश्वानरो हिनस्ति॥११॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

द्वयं वा इदमत्ता चैवाद्यं च तद्यदोभयꣳ समागच्छत्यत्तैवाख्यायते नाद्यम्॥१॥

स वै यः सोऽत्ताऽग्निरेव स तस्मिन्यत्किञ्चाभ्यादधत्याहितय एवास्य ता आहितयो ह वै ता आहुतय इत्याचक्षते परोक्षं परोक्षकामा हि देवा आदित्यो वा अत्ता तस्य चन्द्रमा

9. He then asked Jana-Śārkarākṣya, "O Sāyavasa, which Vaiśvānara, you know of ?" "I know it as the heaven only, O king", he said. The king said, "That means you know Vaiśvānara, the Atiṣṭhā (the one that surpasses everything). Because you know Vaiśvānara, the Atiṣṭhā, you are excelling your equals. Truly he who knows the Vaiśvānara, the Atiṣṭhā, conquers death and lives the full span of life. But this in reality is only the head of Vaiśvānara." (In other words) if you had not come here, only the head would have been known to you.

10. He said to them, "Each of you know different Vaiśvānaras (or you have understood him each differently). (It is like) eating different kinds of food. But the Devās who knew it well conceived it as of a span-size and they attained the goal (of knowing it). So I shall tell you about it in such a way that I will present it as of the measure of a span. (I shall tell you how the Ātman encompasses all these different parts conceived by each of you as well as the span-size Vaiśvānara known to the gods).

11. He said pointing to the head, "This indeed is the Vaiśvānara, surpassing everything." Pointing to eyes he said, "This indeed is the Vaiśvānara of *Soma's* splendour." Pointing at the nostrils he said, "This indeed is the Vaiśvānara of multiple paths." Pointing to the space in the mouth he said, "This indeed is Vaiśvānara the abundant." Pointing at the water in the mouth he said, "This indeed is Vaiśvānara, the prosperity." Pointing at the chin he said, "This indeed is Vaiśvānara, the foundation." "This Agni Vaiśvānara is of the nature of Puruṣa and as established inside the Puruṣa, he conquers death and reaches the full span of life. Vaiśvānara does not harm him who says so. (Common in all these Vaiśvānaras, like Vaiśvānara, the Pratiṣṭhā etc.), there is one Agni-Vaiśvānara who is the supreme Brahman and if one knows him, other Vaiśvānara dare not harm him." (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. This world is twofold, the eater and the eaten and when these two come together it is called the eater and not the eaten.

2. That which is called the eater is Agni itself and whatever is put into it is its share (*āhita*). What are *āhitas* are called *āhutis* (oblations) in a mystical way, because gods perfer mystical reference. The sun is the eater and his *āhutis* (share) is the moon. This is the divine point of view. Now the physi-

एवाहितयश्चन्द्रमसः ह्यादित्य आदधतीत्यधिदेवतमथाध्यात्मं प्राणो वा अत्ता तस्यान्नमेवाहितयोऽन्नः हि प्राण आदधतीति न्वग्नेः॥२॥

अथार्कस्याग्निर्वा अर्कस्तस्याहुतय एव कमाहुतयो ह्यग्नये कमादित्यो वा अर्कस्तस्य चन्द्रमा एव कं चन्द्रमा ह्यादित्याय कमित्यधिदेवतमथाध्यात्मं प्राणो वा अर्कस्तस्यान्नमेव कमन्नः हिं प्राणाय कमिति न्वेवार्कस्य॥३॥

अथोक्थस्याग्निर्वा उक्तस्याहुतय एव थमाहुतिभिर्ह्यग्निरुत्तिष्ठत्यादित्यो वा उक्तस्य चन्द्रमा एव थं चन्द्रमसा ह्यादित्य उत्तिष्ठतीत्यधिदेवतमथाध्यात्मं प्राणो वा उक्तस्यान्नमेव थमन्नेन हि प्राण उत्तिष्ठतीति न्वेवोक्थस्य स एषोऽग्निविधोऽर्कविध उक्थविधो यत्पुरुषः स यो हैतमेवमग्निविधमर्कविधमुक्थविधं पुरुषमुपास्ते विदुषो हैवास्यैवं भ्रातृव्यो म्लायति॥४॥

प्राणेन वा अग्निर्दीप्यतेऽग्निना वायुर्वायुनादित्य आदित्येन चन्द्रमाश्चन्द्रमसा नक्षत्राणि नक्षत्रैर्विद्युदेतावती वै दीप्तिरस्मिंश्च लोकेऽमुष्मिंश्च सर्वाः हैतां दीप्तिं दीप्यतेऽस्मिंश्च लोकेऽमुष्मिंश्च य एवं वेद॥५॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

सत्यं ब्रह्मेत्युपासीताथ खलु क्रतुमयोऽयं पुरुषः स यावत्क्रतुरयमस्माल्लोकात्प्रैत्येवं क्रतुर्हामुं लोकं प्रेत्याभिसंभवति स आत्मानमुपासीत मनोमयं प्राणशरीरं भारूपमाकाशात्मानं कामरूपिणं मनोजवसः सत्यसंकल्पः सत्यधृतिः सर्वगन्धः सर्वरसः सर्वा अनु दिशः प्रभूतः

cal aspect; the *prāṇa* is the eater and for him the food are the *āhitas* (share) for the *prāṇa* consumes food. Thus both these eater and eaten are of Agni.

3. Now about *Arka* (effulgence) – Agni is *Arka* and his *kāma* (satiation) are the oblations; for the oblations are indeed cause of pleasure to Agni. The sun is *Arka* and the moon is his *kāma* (pleasure); because the moon is the cause of satiation for the sun. This is the divine aspect. Now from the physical angle; the *prāṇa* is *Arka* and his *kāma* (satiation) is by food, for the food is the (cause of) pleasure for the *prāṇa*. Thus both these, the eater and eaten are of *Arka*.

4. Now about the *uktha* (*Sāman* praise) – Agni is the *uk* and its *tham* is the oblations; because it is by the oblations that Agni rises up in glow. The sun is the *uk* and the moon is the *tham*; for it is by the moon that the sun rises up. This is the divine point of view. Now about the physical aspect. The *prāṇa* is the *uk* and food its *tham* – because it is by food that *prāṇa* rises up. Thus both these, the eater and the eaten are of *uktha*. That in the form of Agni, that in the form of *Arka* and that in the form of *uktha*, is this Puruṣa. Whosoever knowing this, thus worships the Puruṣa in the form of Agni, in the form of *Arka*, and in the form of *uktha*, his enemy withers away.

5. By *prāṇa*, Agni shines; by Agni, Vāyu shines; by Vāyu, Āditya; by Āditya, the moon; by the moon, the stars and by the stars the lightning; so much is the shining, both in this world and in the yonder world. Whosoever knows this, shares with all these effulgences in this world as well as in yonder world. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Meditate upon Brahman (the cause of creation, sustenance and destruction of this universe) as truth (eternal). Man is indeed the product of his will. How great his will with which he departs from this world, with that much will, he on passing away, appears in yonder world. Meditate upon the Ātman (self) which is made up of intelligence, endowed with aerial body, with an effulgent form, with an etheriel nature, with its shape changing at its will, swift as thought, with an unfailing resolve, firm in its purpose, having all odours, all tastes with its authority over all regions, pervading this whole universe, speechless and unattached. Even as a grain of rice, a grain

सर्वमिदमभ्यात्तमवाक्कमनादरं यथा व्रीहिर्वा यवो वा श्यामाको वा श्यामाकतण्डुलो वैवमयमन्तरात्मन्पुरुषो हिरण्मयो यथा ज्योतिरधूममेवं ज्यायान्दिवो ज्यायानाकाशाज्ज्यायानस्यै पृथिव्यै ज्यायान्त्सर्वेभ्यो भूतेभ्यः स प्राणस्यात्मैष म आत्मैतमित आत्मानं प्रेत्याभिसंभविष्यामीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्य एवमेतदिति॥१॥इति तृतीयं ब्राह्मणम्॥

॥ इति षष्ठोऽध्यायः ॥

॥ इति अग्निरहस्यकाण्डं समाप्तम् ॥

of barley or a grain of millet or the smallest granule of millet, so is this golden Puruṣa in the heart; like an effulgence without smoke. He is bigger than the sky, bigger than the ether and greater than all existing things – that Ātman of the *prāṇa* is my Ātman (self). On departing from this body, I shall emerge as that (self). Verily whosoever has this determination shall not waver – so said Śāṇḍilya and thus it is. (Third Brāhmaṇa Ends.)

(Chapter Six Ends.)

(AGNIRAHASYA KĀṆḌA ENDS)

अष्टाध्यायीकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

संवत्सरो वै यज्ञः प्रजापतिस्तस्यैतद्द्वारं यदमावास्या चन्द्रमा एव द्वारपिधानः स योऽमावास्यायामग्नी आधत्ते यथा विवृतायां द्वारि द्वारा पुरं प्रपद्येत स तत एव स्वर्गं लोकमियादेवं तद्योऽमावास्यायामाधत्ते॥१॥

अथ यो नक्षत्र आधत्ते यथापिहितायां द्वार्यद्वारा पुरं प्रपित्सेत्स जिह्मः पुरः स्यादेवं तद्यो नक्षत्र आधत्ते तस्मान्नक्षत्र आदधीत यदहरेवैष न पुरस्तान्न पश्चाद्दृश्येत तदहरुपवसेत्तर्हि ह्येष इमं लोकमागच्छति तस्मिन्निह वसति॥२॥

सर्वे देवा वसन्ति सर्वाणि भूतानि सर्वा देवताः सर्व ऋतवः सर्वे स्तोमाः सर्वाणि पृष्ठानि सर्वाणि छन्दाꣳसि सर्वेषु ह वा अस्य देवेषु सर्वेषु भूतेषु सर्वासु देवतासु सर्वेष्वृतुषु सर्वेषु स्तोमेषु सर्वेषु पृष्ठेषु सर्वेषु छन्दःस्वग्नी॥३॥

आहितौ भवतो योऽमावास्यायामाधत्ते तस्मादमावास्यायामेवाग्नी आदधीत योऽसौ वैशाखस्यामावास्या तस्यामादधीत सा रोहिण्या संपद्यत आत्मा वै प्रजा पशवो रोहिण्यात्मन्येवैतत्प्रजायां पशुषु प्रतितिष्ठत्यमावास्या वा अग्न्याधेयरूपं तस्मादमावास्यायामेवाग्नी आदधीत पौर्णमास्यामन्वारभेतामावास्यायां दीक्षेत॥४॥इति प्रथमं ब्राह्मणम्॥

AṢṬĀDHYĀYĪ KĀṆḌA

Chapter 1

BRĀHMAṆA I

1. Surely Prajāpati is the year, that is the sacrifice. The new-moon night is its opening and the moon itself is the bolt of the door. When one kindles the two fires on *amāvāsyā*, it is just as one would reach a city through the gateway when the doors are open. He who kindles (the fires) on *amāvāsyā*, reaches the heaven.

2. If one kindles the fires under a (particular) *nakṣastra*, it is like one trying to get into a fortress with closed gates, through some other way and fails to get entry. This is how one lays down the fires under a *nakṣastra*. Let him not therefore kindle the fires under a *nakṣastra*. On that very day when he(the moon) will not be visible at the East or at the West, that day he should fast, for it is on that day the moon comes down to this world and on that day he stays put here.

3. All the gods stay here, all *bhūtas*, all deities, all seasons, all *stomas*, all *pṛṣṭhās* and the metres; because the two fires are set up for (in service of) all gods, all *bhūtas*, all deities, all seasons, all *stomas*, all *pṛṣṭhās* and all metres.

4. The two fires become well set-up only when laid down on *amāvāsyā*. Therefore one should lay down the two fires only on *amāvāsyā* day. Let him set them up on the *amāvāsyā* in the month of Vaiśākha. It coincides with the Rohiṇī *nakṣatra*; for Rohiṇī is the self, the offspring and the cattle. This means they get established in one's self, in the offspring and in the cattle. Indeed *amāvāsyā* is the form of *Agnyādheya*. Let him therefore set up the fires on *amāvāsyā*. On the full-moon day, let him perform the preliminary rites and the *Dīkṣā* on the *amāvāsyā* day. (First Brāhmaṇa Ends.)

द्वितीयं ब्राह्मणम्

अद्यामावास्येति मन्यमान उपवसत्यथैष पश्चाद्ददृशे स हैष दिव्यः श्वा स यजमानस्य पशूनभ्यवेक्षते तदपशव्यꣳ स्यादप्रायश्चित्तिकृत एतस्मादु हैतद्भीषावचन्द्रमसादिति छायामुपसर्पन्त्येतेनो हैतदुपतपदाचक्षते श्वलुचितमित्येतमु हैवैतदाचक्षते शशश्चान्द्रमस इति चन्द्रमा वै सोमो देवानामन्नं तं पौर्णमास्यामभिषुण्वन्ति[1]सोऽपरपक्षेऽप ओषधीः प्रविशति पशवो वा आप ओषधीरदन्ति तदेवमेताꣳ रात्रिं पशुभ्यः सन्नयति सोऽद्यामावास्येति मन्यमान उपवसत्यथैष पश्चाद्ददृशे तद्यजमानो यज्ञपथादेति॥१॥

तदाहुः कथं कुर्यादित्वा यज्ञपथाद्यजतो[2] ३ न यजेता ३ इति यजेत हैव न ह्यन्यदपक्रमणं भवति श्वः-श्व एवैष ज्यायानुदेति स आमावास्यविधेनैवेष्ट्वाथेष्टिमनुनिर्वपति तदहर्वैव श्वो वा॥२॥

तस्य त्रीणि हवीꣳषि भवन्त्यग्नये पथिकृतेऽष्टाकपालं पुरोळाशमिन्द्राय वृत्रघ्न एकादशकपालमग्नये वैश्वानराय द्वादशकपालं पुरोळाशम्॥३॥

स यदग्नये पथिकृते निर्वपत्यग्निर्वै पथः कर्ता स यस्मादेवादो यजमानो यज्ञपथादेति तमेनमग्निः पन्थानमापादयत्यथ यदिन्द्राय वृत्रघ्ने पाप्मा वै वृत्रो यो भूतेर्वारयित्वा तिष्ठति कल्याणात्कर्मणः साधोस्तमेतद्रिन्द्रेणैव वृत्रघ्ना पाप्मानं वृत्रꣳ हन्ति तस्मादिन्द्राय वृत्रघ्नेऽथ यदग्नये वैश्वानराय द्वादशकपालं पुरोळाशं निर्वपति यत्र वा इन्द्रो वृत्रमहꣳ स्तमग्निना वैश्वानरेण समदहत्तदस्य सर्वं पाप्मानꣳ समदहत्तथो एवैष एतदिन्द्रेणैव वृत्रघ्ना पाप्मानं वृत्रꣳ हत्वा तमग्निना वैश्वानरेण

१.पौर्णमास्या अभिषुण्वन्ति TE, V1
२.यजेता ३ J, MD

BRĀHMAṆA II

1. Thinking "today is the *amāvāsya*" he observes the fast and then it (the moon) is seen in the west. That (moon) is indeed the heavenly dog who watches the cattles of the Yajamāna and that may not be for the good of the cattle if atonement is not made. Afraid of that moon, they hide themselves in the shade and that is why they call that feeling of suffering (on the part of the cattle) as *Śvalucitam* (dog's clutch) and also call it the hare of the moon. The moon is indeed the Soma which is the food of the gods. They extract out of him (by pressing) on the full-moon day and the next fortnight he (Soma) enters the waters and plants. The cattle feed on the waters and plants. During that night (of *amāvāsya*) he collects him (Soma) from the cattle. So when the Yajamāna enters fast thinking "today is *amāvāsya*" and later sees (the moon) he swerves from the path of sacrifice.

2. Now they ask, "What should he do if he swerves from the path of sacrifice?" "Should he proceed with the *yāga* or should he not?" He should certainly perform the sacrifice; there is no other alternative. Because on the subsequent days he (the moon) will be rising up still bigger each day. He should perform the sacrifice strictly at an *amāvāsya* sacrifice and supplement it with an *iṣṭi* (atoning offering) on the same day or on the following day.

3. This *iṣṭi* (of atonement) has three oblations; *puroḍāśa* in eight potsherds for Agni, the way-finder (*Pathikṛt*); *puroḍāśa* in eleven potsherds for Indra, the killer of Vṛtra and *puroḍāśa* in twelve potsherds for Agni, the Vaiśvānara.

4. When he offers to Agni, the *Pathikṛt*; since Agni is the maker of the path, the Yajamāna who has (earlier) swerved from the path of sacrifice, him he puts back on the path. When he offers to Indra, the killer of Vṛtra, he destroys the sin with the aid of Indra the Vṛtraghna. Because Vṛtra is indeed the sin which stands obstructing prosperity, auspiciousness and good deed. So the offering to Indra, the killer of Vṛtra, when he offers *puroḍāśa* in twelve potsherds to Agni, the Vaiśvānara, he completely burns the sin. When Indra killed Vṛtra, he burnt him completely by Agni, Vaiśvānara and thereby burnt all the sins of Vṛtra. In like manner, having killed the sin

संदहति तदस्य सर्वं पाप्मानꣳ संदहति स यो हैवं विद्वानेतयेष्ट्या यजते न हास्याल्पश्च न पाप्मा परिशिष्यते॥४॥

तस्यै सप्तदश सामिधेन्यो भवन्त्युपांꣳशु देवता यजति याः कामयते ता याज्यानुवाक्याः करोत्येवमाज्यभागावेवꣳ संयाज्ये॥५॥

तिसृधन्वं दक्षिणां ददाति धन्वना वै श्वानं बाधन्ते तदेतमेवैतद्बाधते यत्तिसृधन्वं दक्षिणां ददाति॥६॥

दण्डं दक्षिणां ददाति दण्डेन वै श्वानं बाधन्ते तदेतमेवैतद्बाधते यद्दण्डं दक्षिणां ददात्येषान्वादिष्टा दक्षिणा दद्यात्त्वेवास्यामप्यन्यद्या इतरा दक्षिणास्तासां यत्संपद्येत सा हैषा पशव्येष्टिस्तयाप्यनभ्यद्दृष्टो यजेतैव॥७॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

तद्वा अदो व्रतोपायन उद्यते यदि नाश्नाति पितृदेवत्यो भवति यद्यु अश्नाति देवानत्यश्नातीति तदारण्यमश्नीयादिति तत्र स्थापयन्ति स यदि ग्राम्या ओषधीरश्नाति पुरोळाशस्य मेधमश्नाति यद्यारण्या ओषधीरश्नाति बर्हिषो मेधमश्नाति यदि वानस्पत्यमश्नातीध्मस्य मेधमश्नाति यदि पयः पिबति सान्नाय्यस्य चाज्यस्य च मेधमश्नाति यद्यपः पिबति प्रणीतानां मेधमश्नाति यदि नाश्नाति पितृदेवत्यो भवति॥१॥

तदाहुः किमयनमिति स्वयꣳ हैवैते रात्री अग्निहोत्रं जुहुयात्स यद्धुत्वा प्राश्नाति तेनापितृदेवत्यो भवत्याहुतिर्वा एषा स यदेवैतामात्मन्नाहुतिं जुहोति तेनो एतेषां मेधानां नाश्नात्येते ह

(Vṛtra), the Yajamāna burns it with the help of Agni-Vaiśvānara. One who knowing this performs this *iṣṭi*, even slightest sin does not remain in him.

5. For this there are seventeen *sāmidhenis*. He offers to the deities in a muffled voice. Whichever verses at his will he uses for *yājyānuvākyās*, same way for Ājyabhāgas and for Sviṣṭakṛt offerings.

6. A bow with three arrows, he gives as *dakṣiṇā* for this. For, a dog is driven away with a bow. He (the Yajamāna) thus drives away that (dog, the moon) by giving a bow with three arrows as *dakṣiṇā*.

7. He gives a stick as *dakṣiṇā*; for a dog is driven away by a stick. So too he drives away (that dog, the moon) by giving a stick as *dakṣiṇā*. These are the prescribed *dakṣiṇās*. He may as well give away other *dakṣiṇā* as may be at his disposal. This offering is indeed for the well-being of the cattle. He may perform it even if he has not seen the moon after fasting on (the *amāvāsyā* night). (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Now when he prepares for the fast, it is said, If he does not eat, he will be one who honours the *pitṛs* as gods and if he eats he will be by-passing the gods. So they ordain that he may eat what grows in the forest. If he eats cultivated agricultural produce, it amounts to his eating the essence of the *puroḍāśa*. If he eats what is widely grown, he eats the essence of the *barhis* grass. If he eats what is procured from trees, he eats the essence of the sacrificial *samidhās*. If he consumes milk, it will amount to, consuming the essence of the *Sānnāya* and the *ghee*. If he drinks water he is consuming the essence of the *Prāśitra* waters (all these being utilised in the sacrifice, his eating any of these, amounts to his tasting them before they are offered to the gods). If he refrains from eating (any thing) it amounts to his honouring only the *pitṛs* as deities.

2. Now they ask "what is the solution for this?" Well let him on those two nights (of *paurṇimā* and *amāvāsyā*) take the Agnihotra offerings. When he eats after offering that, he does not become one who has honoured the *pitṛs* as deities (he becomes eligible to worship the gods as well). Because that offering (in Agnihotra) is offering unto himself and by that he does

वै रात्री सर्वा रात्रयः समवयन्ति या आपूर्यमाणपक्षस्य रात्रयस्ताः सर्वाः पौर्णमासीꣳ समवयन्ति या अपक्षीयमाणपक्षस्य रात्रयस्ताः सर्वा अमावास्याꣳ समवयन्ति स यो हैवं विद्वान्त्स्वयमुपवसथे जुहोति सर्वदा हैवास्य स्वयꣳ हुतं भवति॥ २॥इति तृतीयं ब्राह्मणम्॥

॥ इति प्रथमोऽध्यायः ॥

not become one who eats the essence of those (sacrificial) items. Because all the nights are contained in these two nights. All the nights of the waxing moon concentrate in the nights of *paurṇamāsa* and all the nights of the waning moon are in the *amāvāsayā* night. He who knows thus and offers himself the Agnihotra on the day he enters the fast, becomes one who has performed Agnihotra on all the days (even though he might have got it performed through a proxy on other days). (Third Brāhmaṇa Ends.)

(Chapter One Ends.)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

संवत्सरो यज्ञः स यो ह वै संवत्सरो यज्ञ इति वेदान्ते हैवास्य संवत्सरस्येष्टं भवत्यथो यत्किञ्च संवत्सरे क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति॥१॥

ऋतव ऋत्विजः स यो ह वा ऋतव ऋत्विज इति वेदान्ते हैवास्यर्तूनामिष्टं भवत्यथो यत्किञ्चर्तुषु क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति॥२॥

मासा हवीꣳषि स यो ह वै मासा हवीꣳषीति वेदान्ते हैवास्य मासानामिष्टं भवत्यथो यत्किञ्च मासेषु क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति॥३॥

अर्धमासा हविष्पात्राणि स यो ह वा अर्धमासा हविष्पात्राणीति वेदान्ते हैवास्यार्धमासानामिष्टं भवत्यथो यत्किञ्चार्धमासेषु क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति॥४॥

अहोरात्रे परिवेष्ट्री स यो ह वा अहोरात्रे परिवेष्ट्री इति वेदान्ते हैवास्याहोरात्रयोरिष्टं भवत्यथो यत्किञ्चाहोरात्रयोः क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति॥५॥

इयमेव प्रथमा सामिधेन्यग्निर्द्वितीया वायुस्तृतीयान्तरिक्षं चतुर्थी द्यौः पञ्चम्यादित्यः षष्ठी चन्द्रमाः सप्तमी मनोऽष्टमी वाङ्नवमी तपो दशमी ब्रह्मैकादश्येता हि वा इदꣳ सर्वꣳ समिन्धत एताभिरिदꣳ सर्वꣳ समिद्धं तस्मात्सामिधेन्यो नाम॥६॥

स वै त्रिः प्रथममन्वाह स यत्प्रथममन्वाह प्राचीं तेन दिशं जयति यद्द्वितीयं दक्षिणां तेन दिशं जयति यत्तृतीयमूर्ध्वामेव तेन दिशं जयति॥७॥

Chapter Two

BRĀHMAṆA I

1. Verily the year is sacrifice. One who, knowing that the year is sacrifice, offers sacrifice at the end of the year, by him all that is done in the year becomes attained, secured and won for him.

2. The officiating priests are the seasons. One who, knowing that the officiating priests are the seasons and offers sacrifice at the end of the seasons, by him, all that is done in the seasons, becomes attained, secured, and won for him.

3. The oblations are the months, one who, knowing that the oblations are the months and offers sacrifice at the end of the months, by him all that is done in the month becomes attained, secured and won for him.

4. The oblation vessels are the fortnights. One who, knowing that the oblation vessels are the fortnights, offers sacrifice at the end of the fortnights, by him, all that is done in the half-months becomes attained, secured and won for him.

5. The *pariveṣṭrīs* (the pair of fire-tongs) are the day and night; one who, having known that the *pariveṣṭrīs* are the day and night; and offers sacrifice at the end of the day and night, by him all that is done in the day and night becomes attained, secured and won for him.

6. The first *sāmidheni* (kindling formula) is this earth; the second one is the fire; the third, the Vāyu; the fourth, the aerial region; the fifth one, the sky; the sixth, the sun; the seventh is the moon; the eighth is the mind; ninth the speech; the tenth is intense *tapas* and the eleventh is the Brahman. For, it is these that kindle, all this (universe) and by them all this is kindled. That is why these are called *sāmidhenis* or kindling formulae.

7. He recites the first (*sāmidheni*) three times. By reciting it first time, he conquers the eastern region; by the second time he gains the southern region and by the third recitation he gains the upper region.

त्रिर्वेवोत्तमामन्वाह स यत्प्रथममन्वाह प्रतीचीं तेन दिशं जयति यद्द्वितीयंमुदीचीं तेन दिशं जयति यत्तृतीयमिमामेव तेन प्रतिष्ठां जयत्येवमु हाभिरिमाँल्लोकाञ्जयत्येता दिशः॥८॥

ऋतमेव पूर्व आघारः सत्यमुत्तरोऽव ह वा ऋतसत्ये रुन्धेऽथो यत्किञ्चर्तसत्याभ्यां जय्यꣳ सर्वꣳ हैव तज्जयति॥९॥

त्विषिरेव प्रथमः प्रयाजोऽपचितिर्द्वितीयो यशस्तृतीयो ब्रह्मवर्चसं चतुर्थोऽन्नाद्यं पञ्चमः स प्रथमं प्रयाजमनुमन्त्रयेत त्विषिमान्भूयासमित्यपचितिमान्भूयासमिति द्वितीयं यशस्वी भूयासमिति तृतीयं ब्रह्मवर्चसी भूयासमिति चतुर्थमन्नादो भूयासमिति पञ्चमं त्विषिमान्ह[1] वा अपचितिमान्यशस्वी ब्रह्मवर्चस्यन्नादो भवति य एवमेतद्वेदैतद्ध[2] स्म वैतद्विद्वानाह श्वेतकेतुरारुणेयः कꣳस्विदेवापरीषुमहानागमिवाभिसꣳसारं दिदृक्षितारो य एवमेत प्रयाजानां यशो वेदितेति॥१०॥

भूतमेव पूर्व आज्यभागो भविष्यदुत्तरोऽव ह वै भूतं च भविष्यच्च रुन्धेऽथो यत्किञ्च भूतेन च भविष्यता च जय्यꣳ सर्वꣳ हैव तज्जयति॥११॥

ब्रह्माग्नेयः पुरोळाशः स यो ह वै ब्रह्माग्नेयः पुरोळाश इति वेदाव ह ब्रह्म रुन्धेऽथो यत्किञ्च ब्रह्मणाꣳ जय्य सर्वꣳ हैव तज्जयति॥१२॥

क्षत्रमुपाꣳशुयाजः स यो ह वै क्षत्रमुपाꣳशुयाज इति वेदाव ह क्षत्रꣳ रुन्धेऽथो यत्किञ्च क्षत्रेण जय्यं सर्वꣳ हैव तज्जयति तद्यदुपाꣳशुयाजं कुर्वन्त्येकेनैके तस्मादुच्चैश्चोपाꣳशु च क्षत्रायाचक्षते॥१३॥

विळुत्तरः पुरोळाशः स यो ह वै विळुत्तरः पुरोळाश इति वेदाव ह विशꣳ रुन्धेऽथो यत्किञ्च क्षत्रेण जय्यं सर्वꣳ हैव तज्जयति तद्यदाग्नेयश्च पुरोळाश उपाꣳशुयाजश्च पूर्वौ भवतस्तस्मादुभे ब्रह्म च क्षत्रं च विशि प्रतिष्ठिते॥१४॥

१.त्विंमिान्हि वा TE
२.एवमेतद्वेतद्ध

8. He recites the last (*sāmidheni*) three times. By reciting it first time, he conquers the western region; by the second time, he wins the northern region and by the third recitation he gains this (earth) itself as a resting place. Thus by these *sāmidhenis,* he gains these worlds and these regions.

9. The first *āghāra* (libation of *ghee*) is *ṛta,* the Eternal Law; the second one is *satya* or Truth and by these (*ghee* libations) he attains both *ṛta* and *satya* and he now gains all that is attainable by *ṛta* and *satya.*

10. The first *prayāja* (fore-offering) is effulgence; the second one is honour; the third is fame; the fourth is brahminical lustre and the fifth is food etc. The first *prayāja* is to be followed by his uttering, "Let me become effulgent"; the second to be followed by uttering, "Let me be honoured"; the third "let me be famous", the fourth "let me gain brahminic lustre" and the fifth to be followed by uttering "let me enjoy prosperity." Verily whosoever knows this becomes effulgent, honoured, famous, possessed of brahminical lustre and prosperous. Now knowing this, Śvetaketu Āruṇeya, once said, "People from all directions will one day converge on that one who knows that the greatness of the *prayājas* (fore-offerings) as if they are eager to see a divine cobra."

11. The first *ājyabhāga* is no doubt the past, the second, the future and whatever is attainable by past and future, all that he now gains.

12. The *puroḍāśa* offered to Agni is the Brahman (priesthood) and whosoever knows Agni's *puroḍāśa* as Brahman, secures for himself the priesthood and whatever is attainable by priesthood he gains all that.

13. The *upāṁśuyāja* (offering made in low voice) is *kṣatra* (martial valour). Whoever knows the *upāṁśuyāja* is *kṣatra* secures for himself the martial valour and whatever is attainable by martial valour, he gains all that. Some perform it as *upāṁśuyāja* (in low voice) and other make the offering in loud voice and that also is for *kṣatra* so they say.

14. The second *puroḍāśa* is the *viś* (common folk). Whosoever knows the second *puroḍāśa* as *viś,* secures for himself (the mastery over) the *viś,* whatever is attainable by the commonfolk, he gains all that. In so far as the *puroḍāśa* for Agni and the *upāṁśuyāga* come first, therefore the priesthood (Brahma) and martial class (*kṣatra*) are established on the *viś* (common folk).

राष्ट्रꣳ सान्नाय्यꣳ स यो ह वै राष्ट्रꣳ सान्नाय्यमिति वेदाव ह राष्ट्रꣳ रुन्धेऽथो यत्किञ्च राष्ट्रꣳ राष्ट्रेण जय्यꣳ सर्वꣳ हैव तज्जयति तद्यत्सन्नयन्त्येकेनैक तस्माद्राष्ट्रꣳ सञ्चैति वि च॥१५॥

तपः स्विष्टकृत्स यो ह वै तपः स्विष्टकृदिति वेदाव ह तपो रुन्धेऽथो यत्किञ्च तपसा जय्यꣳ सर्वꣳ हैव तज्जयति॥१६॥

लोकः प्राशित्रꣳ स यो ह वै लोकः प्राशित्रमिति वेदाव ह लोकꣳ रुन्धेऽथो यत्किञ्च लोकं जय्यꣳ सर्वं हैव तज्जयति नो ह लवेन लोकाद्व्यथते लवेन ह वा अमुष्मिꣳल्लोके लोकाद्व्यथन्तेऽथ य एवं वेद स ह बहु चन पापं कृत्वा लोकाद्व्यथते॥१७॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

श्रद्धेळा स यो ह वै श्रद्धेळेति वेदाव ह श्रद्धाꣳ रुन्धेऽथो यत्किञ्च श्रद्धया जय्यꣳ सर्वꣳ हैव तज्जयति॥१॥

अशनिरेव प्रथमोऽनुयाजो ह्रादुनिर्द्वितीय उल्कुषी तृतीयः स प्रथममनुयाजमनुमन्त्रयेताशन्यमुं जहीति यं द्विष्याद्ध्रादुन्यमुं जहीति द्वितीयमुल्कुष्यमुं जहीति द्वितीयꣳ स य एष क्षिप्रं म्रियतेऽशनिर्ह तमनुयाजो हन्त्यथ यो विस्रवन्मिश्र इव ह्रादुनिर्ह तमनुयाजो हन्त्यथ योऽभ्युष्टमिश्र इवोल्कुषी ह तमनुयाजो हन्ति॥२॥

सैषा यज्ञमेनिरे तया वै मेन्या देवा असुरान् पराभावयाञ्चक्रुस्तथो एवैवंविद्यजमानः पाप्मानं द्विषन्तं भ्रातृव्यं पराभावयति॥३॥

15. The *sānnāya* (a preparation of fresh milk and curd) is *rāṣṭra* (nationhood). Whosoever knows the *sānnāya* as nationhood, secures himself the (control of) *rāṣṭra* and whatever is attainable by nationhood, he gains all that. Some mix (milk and some curd) together and others do not. Therefore the *rāṣṭra* is both in unitary form and in a federal form.

16. The *sviṣṭakṛt* (the well-offered offering) is *tapas* (austerity). Whosoever knows the *sviṣṭakṛt* as *tapas*, secures for himself the *tapas* and whatever is attainable by *tapas*, he gains all that.

17. The *prāśitra* (the fore-portion on *avadāna* of that name) is the *loka* (heavenly abode). Whosoever knows *prāśitra* as the *loka*, secures himself the abode in heaven and whatever is attainable by the *loka*, all that he gains. Indeed he does not fall even a little from his abode. Even for a little, people fall from their heavenly abode. But this one (who knows this that *prāśitra* is *loka*) will not fall even if he had committed great sin. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. The *iḍā* is faith; and whosoever realises that commitment to the performance of prescribed rites is *iḍā*, gains (more of that) faith and whatever is to be achieved by faith, he acquires.

2. The first *anuyāja* (after-offering) is the thunderbolt, the second one is the hail-storm, and the third *anuyāja* is the meteor. So the first *anuyāja* is followed by the chanting, "O thunderbolt, kill so and so (referring to the one whom he hates)." The second *anuyāja* to be followed by saying "O hailstorm, destroy so and so (referring to the one whom he hates)"; and the third, chanting "O meteor ! smite so and so(referring to him whom he hates)." That one (enemy) who dies soon is killed by that thunderbolt of the *anuyāja*; that one (enemy) who dies with oozing blood, is smitten by the hail-storm of the *anuyāja* and that (enemy) who is burnt all over is struck by the meteor of the *anuyāja*.

3. This is the weapon in the form of sacrifice. It is with this weapon, the gods overpowered the Asuras. Hence the Yajamāna who knows thus defeats his sinful hating foe.

यदनुयाजान्तो यज्ञः स्यादशन्यन्तः स्याद्ध्रदुन्यन्तः उल्कुष्यन्तस्तस्माद्वै देवानां यज्ञ इळान्तो वैव शंय्वन्तो वा॥४॥

प्रयाजैर्वै देवाः स्वर्गं लोकमायꣳस्तानसुरा अन्वाजिगाꣳसꣳस्ताननुयाजैः प्रत्यौहꣳस्तद्यदनुयाजा इज्यन्ते पाप्मानमेव तद्द्विषन्तं भ्रातृव्यं यजमानः प्रत्यूहति॥५॥

प्राणा वै प्रयाजा अपाना अनुयाजास्तस्मात्प्रयाजाः प्राञ्चो हूयन्ते तद्धि प्राणरूपं प्रत्यञ्चोऽनुयाजास्तदपानरूपमेता ह वै दर्शपूर्णमासयोरुपसदो यदनुयाजास्तस्मात्त उपसद्रूपेण प्रत्यञ्चो हूयन्ते॥६॥

सꣳस्था सूक्तवाकः स यो ह वै सꣳस्था सूक्तवाक इति वेदाव ह सꣳस्थाꣳ रुन्धेऽथो यत्किञ्च सꣳस्थया जय्यꣳ सर्वꣳ हैव तज्जयति गच्छति वयसः सꣳस्थाम्॥७॥

प्रतिष्ठा शम्योर्वाकः स यो ह वै प्रतिष्ठा शँयोर्वाक इति वेदाव ह प्रतिष्ठाꣳ रुन्धेऽथो यत्किञ्च प्रतिष्ठया जय्यꣳ सर्वꣳ हैव तज्जयति गच्छति प्रतिष्ठाम्॥८॥

ते देवाः एतान्पत्नीसंयाजान्पश्चात्पर्यौहन्त मिथुनमेवैतदुपरिष्टाददधत प्रजात्यै तद्यत्पत्नीसंयाजा इज्यन्ते मिथुनमेवैतदुपरिष्टाद्धत्ते प्रजात्यै देवानाꣳ ह वै प्रजातिमनु प्रजायते मिथुनेन मिथुनेन ह प्रजायते य एवमेतद्वेद॥९॥

अन्नꣳ समिष्टयजुः स यो ह वा अन्नꣳ समिष्टयजुरिति वेदाव हान्नꣳ रुन्धेऽथो यत्किञ्चान्नेन जय्यꣳ सर्वꣳ हैव तज्जयति॥१०॥

4. If the sacrifice is to end with *anuyājās*, it will be ending with the thunderbolt or hail-storm or meteor. (Since it is not desirable to end a sacrifice with the discharge of a weapon), therefore the sacrifice of the gods end with *iḍā* or with *śaṁyvanta*.

5. Indeed, by the *prayājās* (fore-offerings) the gods reached the heavenly world. The Asuras tried to reach there after them and the gods drove them back by the *anuyājās* (after-offerings). Thus when the Yajamāna offers the *anuyājās*, he repels that sinful, hating enemy.

6. The *prayājās* (fore-offerings) are the *prāṇas* (out-breathing). The *anuyājās* (after-offerings) are the *apānas* (off-breathing). That is why the *prayājās* are offered in front (forward direction) because that is the direction of *prāṇa*. The *anuyājas* are offered in the back (backward direction) because that is the direction of *apāna*. These (*anuyājās*) are the *upasads* of the new-moon and full-moon sacrifices (i.e. the three *upasad* offerings to Agni, Soma and Viṣṇu). So here (too) they are offered in the backward direction (as done while offered as *upasads* in the *Soma* sacrifice).

7. The *sūktavāka* is the termination and whosoever knows the *sūktavāka* as marking the end, gains the completion (of the sacrifice) and whatever is obtainable by completion, he gains all that and lives upto the end of his life-span.

8. The *śamyorvāka* is the resting point. Whosoever knows the *śamyorvāka* as marking the resting point, he gains the resting place and whatever is obtainable by the *pratiṣṭhā* (getting firmly established in the resting point), all that he attains and gets himself firmly established.

9. The gods protected the *patnīsaṁyājās* from behind and placed a productive pair thereon for the sake of procreation. Thus when he offers the *patnīsaṁyājās* he is only placing a productive pair thereon for the sake of procreation. By this, just as in the case of gods, offspring is produced (for the Yajamāna). For him who knows this, offspring is produced pair after pair.

10. The *samiṣṭayajus* is the food — whosoever knows the *samiṣṭayajus* as food, gains food. Whatever is obtainable by food, he attains all that.

संवत्सरो यजमानस्तमृतवो याजयन्ति वसन्त आग्नीध्रस्तस्माद्वसन्ते दावाश्चरन्ति तद्ध्यग्निरूपं ग्रीष्मोऽध्वर्युस्तप्त इव वै ग्रीष्मस्तप्तमिवाध्वर्युर्निष्क्रामति वर्षा उद्गाता तस्माद्यदा बलवद्वर्षति साम्न इवोपब्दिः क्रियते शरद्ब्रह्मा तस्माद्यदा सस्यं पच्यते ब्रह्मण्वत्यः प्रजा इत्याहुर्हेमन्तो होता तस्माद्धेमन्वषट्कृताः पशवः सीदन्त्येता ह वा एनं देवता याजयन्ति स यद्येनमैषावीरा याजयेयुरेता एव देवता मनसा ध्यायेदेता हैवैनं देवता याजयन्ति॥११॥

अथ हैषैव[1] तुला यद्दक्षिणो वेद्यन्तः स यत्साधु करोति तदन्तर्वेद्यथ यदसाधु तद्बहिर्वेदि तस्माद्दक्षिणं वेद्यन्तमधिस्पृश्येवासीत तुलायाꣳ ह वा अमुष्मिँल्लोक आदधाति यतरद्यꣳस्यति तदन्वेष्यति यदि साधु वासाधु वेत्यथ य एवं वेदास्मिन्हैव लोके तुलामारोहत्यमुष्मिँल्लोके तुलाधानं मुच्यते साधुकृत्या हैवास्य यच्छति न पापकृत्या॥१२॥ इति द्वितीयं ब्राह्मणम्॥

॥ इति द्वितीयोऽध्यायः ॥

१. हैषैष V2

11. The Yajamāna is the year. The seasons cause him to perform sacrifice. The Āgnīdhra is the spring season; that is why the forest conflagrations occur during spring. That is a form of Agni. The Adhvaryu is the summer; because the summer is scorched as it were. The Adhvaryu emerges (from the sacrificial site) as if scorched. The Udgātā is the rainy season and that is why when it heavily rains, it sounds as if *Sāman* is chanted. The Brahmā is the autumn. That is why when the crops ripen they say the creatures are said to have become prosperous. The Hotā is the winter and that is why during winter, the cattle cry in anguish as if uttering *vaṣaṭ*. Thus the Yajamāna who is the year is caused to perform sacrifice by these deities in the form of the seasons. He who meditates upon these deities as those that cause him to perform the sacrifice, is caused to do so (enable him to perform) by these deities even if not fully qualified priests officiate for him.

12. Now what constitutes the balance ? The right end of the *vedī* (is the balancing point). Whatever good deed the Yajamāna does, that is inside the *vedī* and whatever evil deeds he does, falls outside the *vedī*. Let him therefore, touch the right edge of the *vedī* while seated. Is he not mounted on the balance in the yonder world (to weigh his good and bad deeds)? Whichever side is prominent, he follows that, whether it is good, or bad. Verily, he who knows this, mounts the balance here itself (ensures that he is on the heavier pan of good deeds) and escapes being weighed in the balance in the yonder world. For; his good deeds become weightier and not his evil deeds. (Second Brāhmaṇa Ends.)

(Chapter Two Ends.)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

ओं यो ह वा अग्निहोत्रे षण्मिथुनानि वेद मिथुनेन-मिथुनेन ह प्रजायते सर्वाभिः प्रजातिभिर्यजमानश्च पत्नी च तदेकं मिथुनं तस्मादस्य पत्नीवदग्निहोत्रꣳ स्यादेतन्मिथुन-मुपाप्रवानीति वत्सश्चाग्निहोत्री च तदेकं मिथुनं तस्मादस्य पुंवत्साग्निहोत्री स्यादेतन्मिथुनमुपा-प्रवानीति स्थाली चाङ्गाराश्च तदेकं मिथुनꣳ स्रुक्च स्रुवश्च तदेकं मिथुनमाहवनीयश्च समिच्च तदेकं मिथुनमाहुतिश्च स्वाहाकारश्च तदेकं मिथुनमेतानि ह वा अग्निहोत्रे षण्मिथुनानि तानि य एवं वेद मिथुनेन मिथुनेन ह प्रजायते सर्वाभिः प्रजातिभिः॥१॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

ब्रह्म वै मृत्यवे प्रजाः प्रायच्छत्तस्मै ब्रह्मचारिणमेव न प्रायच्छत्सोऽब्रवीदस्तु मह्यमप्येतस्मिन्भाग इति यामेव रात्रिꣳ समिधं नाहराता इति तस्माद्याꣳ रात्रिं ब्रह्मचारी समिधं नाहरत्यायुष एव तामवदाय वसति तस्माद्ब्रह्मचारी समिधमाहरेन्नेदायुषोऽवदाय वसानीति॥१॥

दीर्घसत्रं वा एष उपैति यो ब्रह्मचर्यमुपैति स यामुपयन्त्समिधमादधाति सा प्रायणीया याꣳ स्नास्यन्त्सोदयनीयाथ या अन्तरेण सत्र्या एवास्य ता ब्राह्मणो ब्रह्मचर्यमुपयन्॥२॥

चतुर्धा भूतानि प्रविशत्यग्निं पदा मृत्युं पदाचार्यं पदात्मन्येवास्य चतुर्थः पादः परिशिष्यते॥३॥

Chapter Three

BRĀHMAṆA I

1. Whosoever knows the six pairs in the Agnihotra, bequeaths offspring by pair after pair in all generations. The Yajamāna and his wife — this forms one pair, by which his Agnihotra becomes possessed of a wife. He thinks "let me obtain this pair." The calf and the Agnihotra cow — this forms the second pair; by this his Agnihotra cow becomes possessed of a male-calf. He thinks "May I obtain this pair." The *sthālī* (pot) and the red hot embers — this is another pair. The *sruk* and the *sruva* — this forms one pair. The *āhavanīya* fire and the *samidhā* — this is yet another pair. The oblation and the *svāhākāra* (uttering of *svāhā*) — this is one pair. These are the six pairs in Agnihotra. He who knows these as such has offspring born to him pair after pair, by all generations. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. The Brahman handed over the creatures to death. Only the *brahmacārin* (the student of Vedas) he did not give away (to death). He (death) said, "Let me have a share in this (*brahmacārin*) too." (Brahmā said) "Only on that night when he fails to bring *samidhās* (he too shall be your share)." So, on whichever night the *brahmacārin* does not bring *samidhā* (to his *gurukula*) that (night) he exists by cutting out of his life-span (that might reduce his life-span by one day). Therefore the *brahmacārin* should fetch *samidhās* (daily) otherwise he lives (each such night) by cutting it from the span of his life.

2. He who enters the *brahmacarya* is indeed entering a long sacrificial session. The *samidhā* that he places on the fire while entering (*brahmacarya āśrama*) that is the *prāyaṇīyā* offering (opening offering at a *Dīrgha satra*). That which he offers before he bathes (to mark the end of his student life) is the *udayanīya* (concluding oblation of the *Dīrgha satra*). Those *samidhās* he offers in between these two (the beginning and closing offerings) are those that belong to the *satra* (the sacrificial session). When a brahmin lad enters the *brahmacarya* (studentship)—

3. (He) enters the living beings dividing himself into four; with a quarter enters the fire, with one quarter he enters death; with one quarter he enters his preceptor; the fourth quarter remains in his own self.

स यदग्नये समिधमाहरति य एवास्याग्नौ पादस्तमेव तेन परिक्रीणाति तꣳ सꣳस्कृत्यात्मन्धत्ते स एनमाविशति॥४॥

अथ यदात्मानं दरिद्रीकृत्येवाह्रीर्भूत्वा भिक्षते य एवास्य मृत्यौ पादस्तमेव तेन परिक्रीणाति तꣳ सꣳस्कृत्यात्मन्धत्ते स एनमाविशति॥५॥

अथ यदाचार्यवचसं करोति यदाचार्याय कर्म करोति य एवास्याचार्ये पादस्तमेव तेन परिक्रीणाति तꣳ सꣳस्कृत्यात्मन्धत्ते स एनमाविशति॥६॥

न ह वै स्नात्वा भिक्षेताप ह वै स्नात्वा भिक्षां जयत्यप ज्ञातीनामशनायामप पितृणाꣳ स एवं विद्वान्यस्या एव भूयिष्ठꣳ श्लाघेत तां भिक्षेतेत्याहुस्तल्लोक्यमिति स यद्यन्यां भिक्षितव्यां न विन्देदपि स्वामेवाचार्य जायां भिक्षेताथो स्वां मातरं नैनꣳ सप्तम्य भिक्षितातीयात्तमेवं विद्वाꣳसमेवं चरन्तꣳ सर्वे वेदा आविशन्ति यथा ह वा अग्निः समिद्धो रोचत एवꣳ ह वै स स्नात्वा रोचते य एवं विद्वान् ब्रह्मचर्यं चरति॥७॥इति द्वितीयं ब्राह्मणम्॥

॥ इति तृतीयोऽध्यायः ॥

4. In so far as he fetches *samidhās* for Agni; by that he gets back his own quarter which has gone into the fire. Having polished it he takes it, unto his own self. That quarter enters him.

5. In so far as he subjects himself to poverty as it were and without any sense of shame begs for food (*bhikṣācaraṇa*), by that he reclaims that quarter of his which had entered death. Having polished it, he puts it into himself. That quarter enters him.

6. In so far as he obeys the biddings of his preceptor, and does service unto the *ācārya*, by that he redeems that quarter of his which had entered into the preceptor. Having polished it, he puts it unto himself. It enters him.

7. After the final ablution (marking the completion of studenthood) he shall not beg for his food. Because by the final ablution he drives off poverty (or need to beg); drives away hunger from his kinsmen and from his *pitṛs* (deceased ancestors). He who knows thus begs alms only from that housewife in whom he has confidence (she who will not look down upon him as an ordinary beggar); because it (such a *bhikṣā*) wins him the heaven. If he does not find another woman fit to be approached for alms, let him approach his own preceptor's wife and thereafter his own mother. The seventh shall not pass away for him without begging for alms (i.e. he shall not desist from *bhikṣācaraṇa* for more than seven nights). Knowing thus, he who goes about (begging for alms), into him, all the Vedas enter; just as the fire-blazes forth by *samidhās*, the one who knowing thus observes *brahmacarya* shines forth after licking the final ablution. (Second Brāhmaṇa Ends.)

(Chapter Three Ends.)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

उद्दालकोहारुणिरुदीच्यान्वृतो धावयाञ्चकार तस्य निष्क उपाहित आसैतद्ध स्म वै तत्पूर्वेषां वृतानां धावयतामेकधनमुपाहितं भवत्युपवल्हाय बिभ्यतां तान्होदीच्यानां ब्राह्मणान् भीर्विवेद कौरुपाञ्चालो वा अयं ब्रह्मपुत्रो यद्वै नोऽयमर्धं न पर्याददीत हन्तैनं ब्रह्मोद्यमाह्वयामहा इति केन वीरेणेति स्वैदायनेनेति शौनको ह स्वैदायन आस॥१॥

ते होचुः स्वैदायन त्वया वीरेणेमं प्रति संयतामहा इति स होवाचोपात्र खलु रमताहं न्वेनं वेदानीति तꣳ हाभिप्रपेदे तꣳ हाभिप्रपन्नमभ्युवाद स्वैदायना३ इति हो३ गौतमस्य पुत्रेतीतरः प्रतिशुश्राव तꣳ ह तत एव प्रष्टुं दध्रे॥२॥

स वै गौतमस्य पुत्र वृतो जनं धावयेद्यो दर्शपूर्णमासयोरष्टौ पुरस्तादाज्यभागान्विद्यात्पञ्च मध्यतो हविर्भागान् षट्प्राजापत्यानष्टा उपरिष्टादाज्यभागान्॥३॥

स वै गौतमस्य पुत्र वृतो जनं धावयेद्यस्तद्दर्शपूर्णमासयोर्विद्याद्यस्मादिमाः प्रजा अदन्तका जायन्ते यस्मादासां जायन्ते यस्मादासां प्रभिद्यन्ते यस्मादासाꣳ सन्तिष्ठन्ते यस्मादासां पुनरुत्तमे वयसि सर्व एव प्रभिद्यन्ते यस्मादधर एवाग्रे जायन्तेऽथोत्तरे यस्मादणीयाꣳस एवाधरे प्रथीयाꣳस उत्तरे यस्माद्दꣳष्ट्रा वर्षीयाꣳसो यस्मात्समा एव जंभ्याः॥४॥

Chapter Four

BRĀHMAṆA I

1. Now Uddālaka, the son of Āruṇa, invited to officiate as sacrificial priest, went about the northern parts of the country. He was offered a prize of one gold coin. Because in the past there used to be offered a prize of one gold coin to those who were rushing to officiate as priests (to be won by the best among them) and for that (completion)the priests of the northern region were vying with each other. Now fear seized those brahmins of the north (because of Uddālaka's arrival to challenge them). (They deliber-ated) "This son of a learned brahmin is from the Kuru-Pāñcāla country and he may deprive us of our domain. Let us challenge him on a disputa-tion on metaphysical subject." (Then the question arose) "With whom as our leader (we can challenge him)." (They decided) "With Svaidāyana (as our spokesman)." Svaidāyana was of the Śaunaka family.

2. They said "O Svaidāyana, we shall defeat this (enemy) with you as our leader." He (Svaidāyana) said, "You all remain here in peace; I will just go and know (about) him." He then proceeded to him (Uddālaka). When Svaidāyana approached him, Uddālaka addressed him, "O Svaidāyana and the latter responded, O son of Gautama" – and straight away started ques-tioning him (as follows) –

3. "He alone, O son of Gautama; may drive about (victorious) among people as chosen priest, who knows the eight *ājyabhāgas* offered in the start-ing, five oblations made in the middle; six portions offered to Prajāpati and eight *ājyabhāgas* offered at the end – all of the *Darśa Pūrṇamāsa* sacrifices?"

4. "He alone, O son of Gautama; may drive about (victorious) among people as chose priest, who knows from the *Darśa Purṇamāsa* sacrifices, why creatures here are born without teeth; why they then grow; why they fall; why they(again grow) and stay on; why again at old age they fall (or decay); why lower line teeth are first appearing and then the upper line teeth; why the lower teeth are small and the upper ones are broader; and why the biting teeth (frontal ones) are longer and the palatel ones are of equal size?"

स वै गौतमस्य पुत्र वृतो जनं धावयेद्यस्तद्दर्शपूर्णमासयोर्विद्याद्यस्मादिमाः प्रजा लोमशा जायन्ते यस्मादासां पुनरिव श्मश्रूण्यौपपक्ष्याणि दुर्बीरिणानि जायन्ते यस्माच्छीर्षिण्येवाग्रे पलितो भवत्यथ पुनरुत्तमे वयसि सर्वा एव पलितो भवति॥५॥

स वै गौतमस्य पुत्र वृतो जनं धावयेद्यस्तद्दर्शपूर्णमासयोर्विद्याद्यस्मात्कुमारस्य रेतः सिक्तं न संभवति यस्मादस्य मध्यमे वयसि संभवति[1] पुनरुत्तमे वयसि न संभवति यो गायत्रीꣳ हरिणीं ज्योतिष्पक्षां यजमानꣳ स्वर्गं लोकमभिवहन्तीं विद्यादिति तस्मै ह निष्कं प्रददावनूचानः स्वैदायनासि सुवर्णं वाव सुवर्णविदे ददतीति तꣳ होपगुह्य निश्चक्राम तꣳ ह प्रपच्छुः किमिवैष गौतमस्य पुत्रोऽभूदिति॥६॥

स होवाच यथा ब्रह्मा ब्रह्मपुत्रो मूर्धास्य निपतेद्य एनमुपवल्हेतेति ते ह तत एव विप्रेयुस्तꣳह तत एव समित्पाणिः प्रतिचक्रम उप त्वायानीति किमध्येष्यमाण इति यानेव मा प्रश्नानप्राक्षीस्तानेव मे विब्रूहीति॥७॥

स होवाचानुपेतायैव त एतान् ब्रुवाणीति तस्मा उ हैतदुवाच द्वावाधारौ पञ्च प्रयाजा आग्नेय आज्यभागोऽष्टम एतेऽष्टौ पुरस्तादाज्यभागाः सौम्य आज्यभागो हविर्भागाणां प्रथमो हविर्हि सोम आग्नेयः पुरोळाशोऽग्नीषोमीय उपाꣳशुयाजोऽग्नीषोमीयः पुरोळाशोऽग्निः स्विष्टकृदेते पञ्च मध्यतो हविर्भागाः प्राशित्रं चेळा च यच्चाग्नीध आदधाति ब्रह्मभागो यजमानभागोऽन्वाहार्य

१. संभवति यस्मादस्य पुनः V2, My

5. "He alone, O son of Gautama; may drive about (victorious) among people as chosen priest who knows from *Darśa Pūrṇamāsa* sacrifices, as to why these creatures here are born with hair; why later the hair grows again as it were, on the beard, arm-pits and other (remote) parts of the body; why on the head alone they become grey at first; and why in the old age they become grey all about ?"

6. "He alone, O son of Gautama; may drive about (victorious) among people as chosen priest, who knows from the *Darśa Pūrṇamāsa* sacrifices as to why the semen discharged at the stage of boyhood is not productive; why it is productive in his adult stage and why again in the last stage of his life it becomes unproductive; and he who knows the golden Gāyatrī of dazzling wings carrying the Yajamāna to the heavenly world ?" Then he (Uddālaka) surrendered to him the gold coin (the one betted) saying, "O Svaidāyana you are learned and surely gold is given to one who knows gold (who knows well what is to be explained)" and after hugging him (in appreciation), he went away. They (the others among the priests of the northern region) asked him, "What happened to that son of Gautama ?"

7. He said, "No doubt he (Uddālaka) is brahmin, being the son of the brahmin (even though he is not *upanīta* or initiated). Whoever makes this person (Uddālaka) a venerable priest, his head will fall (he will die)." They (the other priests of the northern country) then dispersed. Then he (Uddālaka) with *samidhā* in hand (as a mark of studentship) returned to Svaidāyana saying, "I seek you (as my teacher)." "What do you want to study", (asked Svaidāyana). (Uddālaka said) "Those very questions which you asked me, please explain them."

8. He said, "I shall explain those to you even without formal initiation (i.e. you are so great a brahmin that I don't dare to accept you as my pupil)." He then told him, "The two offerings of *ghee*, the five *prayājās*(fore-offerings) and the *ājyabhāga* for Agni as the eighth — these are the eight *ājyabhāgas* offered in the starting. The *ājyabhāga* of *Soma*, being the first of the portions of *havis* — for *Soma* is *havirbhāga* — the *puroḍāśa* meant for Agni, the low-voiced *Upāṁśu* offering to Agni-*Soma*, the *puroḍāśa* for Agni-*Soma* and the *Sviṣṭakṛt* offering to Agni — these constitute the five sacrificial oblations offered in the middle. The *prāśitra*, the *iḍā*; that which he gives to the Agnīdha; the share of Brahmā, the Yajamāna's share; and the *anvāhārya*

एते षट् प्राजापत्यास्त्रयोऽनुयाजाश्चत्वारः पत्नीसंयाजाः समिष्टयजुरष्टममेतेऽष्टा उपरिष्टादाज्यभागाः॥८॥

अथ यदपुरोऽनुवाक्यकाः प्रयाजा भवन्ति तस्मादिमाः प्रजा अदन्तका जायन्तेऽथ यत्पुरोऽनुवाक्यवन्ति हवीꣳषि भवन्ति तस्मादासां जायन्तेऽथ यदपुरोऽनुवाक्यका अनुयाजा भवन्ति तस्मादासां प्रभिद्यन्तेऽथ यत्पुरोऽनुवाक्यवन्तः पत्नीसंयाजा भवन्ति तस्मादासाꣳसन्तिष्ठन्तेऽथ यदपुरोऽनुवाक्यकꣳ समिष्टयजुर्भवति तस्मादासां पुनरुत्तमे वयसि सर्व एव प्रभिद्यन्ते॥९॥

अथ यदनुवाक्यामनूच्य याज्यया यजति तस्मादधर एवाग्रे जायन्तेऽथोत्तरेऽथ यद्गायत्रीमनूच्य त्रिष्टुभा यजति तस्मादणीयाꣳस एवाधरे प्रथीयाꣳस उत्तरेऽथ यत्प्राञ्चावाधारावाधारयति तस्माद्दꣳष्ट्रा वर्षीयाꣳसोऽथ यत्सच्छन्दसावेव संयाज्ये भवतस्तस्मात्समा एव जम्भ्याः॥१०॥

अथ यद्बर्हिस्तृणाति तस्मादिमाः प्रजा लोमशा जायन्तेऽथ यत्पुनरिव प्रस्तरꣳ स्तृणाति तस्मादासां पुनरिव श्मश्रूण्यौपपक्ष्याणि दुर्वीरिणानि जायन्तेऽथ यत्केवलमेवाग्रे प्रस्तरमनुप्रहरति तस्माच्छीर्षण्येवाग्रे पलितो भवत्यथ यत्सर्वमेव बर्हिरनुप्रहरति तस्मात्पुनरुत्तमे वयसि सर्व एव पलितो भवति॥११॥

अथ यदाज्यहविषः प्रयाजा भवन्ति तस्मात्कुमारस्य रेतः सिक्तं न संभवत्युदकमेवैव भवत्युदकमेव ह्याज्यमथ यन्मध्ये यज्ञस्य दध्ना पुरोलाशेनेति यजन्ति[1] तस्मादस्य मध्यसे

१. चरन्ति as alternative reading in TE

(rice cooked for the consumption of the *ṛtviks* in general) — these constitute the six portions of Prajāpati. The three *anuyājās* (after-offerings), the four *patnīsaṁyājās* and the *samiṣṭayajus* as the eighth — these are the eight *ājyabhāga* at the end.

9. Since the *prayājās* (fore-offerings) are without being accompanied by *puronuvākyās* (invitatory formulas), these creatures are born without teeth. Since the (subsequent) *havis* offerings are accompanied by the chanting of *puronuvākyas*, these teeth grow later. Again since the *anuyājās* (after-offerings) are without invitatory formulas, they (teeth) fall. Later the *patnīsaṁyājās* are accompanied by *puronuvākyas* and so they (teeth) again come to stay. The *samiṣṭayajus* that follows at the end has again no invitatory formula and that is why all of them decay at old age.

10. After chanting the invitatory formula, he makes the offering with the *yājya* (offering) formula and hence the teeth in the lower row appear first and then those in the upper row. He utters (the invitatory) verse in Gāyatrī metre (with twenty-four syllables) and offers with the *yājya* verse in Triṣṭubh (with forty-four syllables). That is the reason for the teeth in the lower row being thinner and those in the upper row being broader. He pours the *āghāras* (ten *ghee* sprinklings) from back to front and hence the frontal teeth are longer. Since the two *saṁyājās* (the invitatory and the offering formulas) are of the same metre (for the *Sviṣṭakṛt* offering) the palatal teeth are of same size.

11. He spreads the *barhi* grass which accounts for these creatures being born with hair. In as much as he again, as it were, spreads *prastara* (bunch of grass spread over the *barhis*) the hair later grows again as it were, on the beard, arm-pits and other (remote) parts of the body. Later he first throws only the *prastara* (into the fire after oblations), the hair on the head becomes grey first. Lastly he throws all the sacrificial grass spread on the *vedī* (into the fire) and so in the last stage of life hair becomes grey all over.

12. The *prayājās* (fore-offerings) have *ghee* as their offering material and that is why a boys semen is not productive; but is like water and *ghee* is indeed only like water. In the middle of the sacrifice the offerings are made with sour curds and *puroḍāśa*, it (the seed of the adult) is productive in the middle stage of life, because they (the offerings) are thick (not watery) and the seed also is thick (viscous), as it were (in adult stage). The *anuyājās*

वयसि संभवति द्रप्सीवैव भवति द्रप्सीव हि रेतोऽथ यदाज्यहविष एवानुयाजा भवन्ति तस्मादस्य पुनरुत्तमे वयसि न संभवत्युदकमेवैव भवत्युदकमेव ह्याज्यं वेदिरेव गायत्री तस्यै येऽष्टौ पुरस्तादाज्यभागाः स दक्षिणः पक्षो येऽष्टा उपरिष्टादाज्यभागाः स उत्तरः पक्षः सैषा गायत्री हरिणी ज्योतिष्पक्षा यजमानꣳ स्वर्गं लोकमभिवहति य एवमेतद्वेद॥१२॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

अथातः स्रुचोरादानस्य तद्धैतदेके कुशला मन्यमाना दक्षिणेनैव जुहूमाददते सव्येनोपभृतं स तथा कुर्याद्यो हैनं तत्र ब्रूयात्प्रतिप्रतिं न्वा अयमध्वर्युर्यजमानस्य द्विषन्तं भ्रातृव्यमकत्प्रत्युद्यामिनमितीश्वरो ह तथैव स्यादित्थमेव कुर्यादुभाभ्यामेव पाणिभ्यां जुहूं परिगृह्योपभृत्यधिनिदध्यात्तस्य नोपमीमाꣳसास्ति तत्पशव्यमायुष्यं ते असꣳशिञ्चयन्नाददीत[1] यत्सꣳशिञ्चयेदयोगक्षेमो यजमानमृच्छेत्तस्मादसꣳ शिञ्चयन्नाददीत॥१॥

अथातोऽतिक्रमणस्य वज्रेण ह वा अन्योऽध्वर्युर्यजमानस्य पशून्विधमति वज्रेण हास्मा अन्य उपसमूहत्येष ह वा अध्वर्युर्वज्रेण यजमानस्य पशून्विधमति य आश्रावयिष्यन्दक्षिणेनातिक्रामति सव्येनाश्राव्याथ हास्मा एष उपसमूहति य आश्रावयिष्यन्त्सव्येनातिक्रामति दक्षिणेन नाश्राव्यैष हास्मा उपसमूहति॥२॥

अथातो धारणस्य तद्धैतदेके कुशला मन्यमानाः प्रगृह्य बाहू स्रुचौ धारयन्ति न तथा कुर्याद्यो

१. आददीते V2, My

(after-offerings) have *ghee* for their offering material and hence again it (seed) is not productive in old age and is like water, for *ghee* is indeed like water. The *vedī* (altar) itself is the Gāyatrī. The former eight *ājyabhāgās* offered are her right wing. The eight subsequent *ājyabhāgās* are her left wing. That same golden bird Gāyatrī with shining wings, indeed carries the Yajamāna who knows this, to the heavenly world. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Now the taking up of the two *sruks* (will be discussed). Some people who assume they are experts, take up the *juhu*, with right hand and the *upabhṛt* with the left hand. But let him not do so. In that context, if any one were to say of him, "Surely, this Adhvaryu has rendered the Yajamāna's hated enemy on a par with him and capable of challenging him, then that would indeed be likely to come true." It should be done like this – with both the hands the *juhu* should be taken and placed over the *upabhṛt*. There is no arguing about this (procedure). It is for the welfare of the cattle and for longevity of life. Let him take them up without producing clinking sound. Were he to make them clink with each other, the Yajamāna will meet with loss of his well-being; so one should take them without producing clinking sound.

2. Now for the *atikramaṇa* (stepping past the *vedī*) – one Adhvaryu drives away the cattle of the Yajamāna with a thunderbolt (causes the Yajamāna to lose his cattle wealth by adopting a wrong procedure of *atikramaṇa*) and the other Adhvaryu (who follows the right procedure) collects the cattle near to the Yajamāna by using a thunderbolt. Now that Adhvaryu who steps past (the *vedī*) with his right foot while proceeding to call (on the *Āgnīdhra*) to pronounce *śrauṣat* and with his left foot (steps past) after having called for the *śrauṣat*, he is driving the cattle away from the Yajamāna. When (on the other hand) he steps past (the *vedī*) with his left foot while proceeding to a call for *śrauṣat* and with his right foot steps past after having called for *śrauṣat*, he does indeed collect together the cattle for the Yajamāna.

3. Now (the procedure regarding) holding of the *sruks* – some persons who think they are wise, hold the two *sruks* without strectched hands. Let him not do so. When he does so, if anyone were to remark "Surely this Adhvaryu has made his two arms as a pair of spears, he will become a spear-

हैनं तत्र ब्रूयाच्छूलौ न्वाऽयमध्वर्युर्बाहू अकृतशूलबाहुर्भविष्यतीतीश्वरो ह तदैव स्यादथ हैष मध्यमः प्राणस्तस्मादु तमुपन्यच्येवैव धारयेत्॥३॥

अथात आश्रावणस्य षड्ढ वा आश्रावितानि न्यक्तिर्यगूर्ध्वं कृपणं बहिः श्र्यन्तः श्र्येतद्ध वै न्यग्योऽयमुच्चैरादाय शनैर्निदधाति स यमिच्छेत्पापीयान्त्स्यादिति तस्योच्चैरादाय शनैर्निदध्यात्तेन स पापीयान् भवति॥४॥

अथ हैतत्तिर्यग्योऽयं यावतैवादत्ते[२] तावता निदधाति स यमिच्छेन्नैव श्रेयान्त्स्यान्न पापीयानिति तस्य यावतैवाददीत तावता निदध्यात्तेन स नैव श्रेयान्न पापीयान् भवति॥५॥

अथ हैतदूर्ध्वं योऽयꣳ शनैरादायोच्चैर्निदधाति स यमिच्छेच्छ्रेयान्त्स्यादिति तस्य शनैरादायोच्चैर्निदध्यात्तेन स श्रेयान् भवति॥६॥

अथ हैतत्कृपणं योऽयमणु दीर्घमस्वरमाश्रावयति यो हैनं तत्र ब्रूयात्कृपणं न्वा अयमध्वर्युर्यजमानमकद्विवषतो भ्रातृव्यस्योपावसायिनमितीश्वरो ह तद्धैव स्यात्॥७॥

अथ हैतद्बहिः श्रियोऽयमपव्यादायौष्ठा उच्चैरस्वरमाश्रावयति श्रीर्वै स्वरो बाह्यत एव तच्छ्रियं धत्तेऽशनायुको भवति॥८॥

अथ हैतदन्तः श्रियोऽयꣳ संधायौष्ठा उच्चैः स्वरवदाश्रावयति श्रीर्वै स्वरोऽन्तरत एव तच्छ्रियं

२. यावतैवाददीत H, P1

holder" and this (forecast) will happen to come true. This navel is the central breath (seat of breath in the middle of the body) and he should make that middle channel bent and hold the *sruks* by its side (i.e. the *sruks* are to be held at the level of the navel made to tend downward by holding the breath in the abdomen).

4. Now about *āśrāvaṇa* (or calling for the *śrauṣat*) – There are six varieties of *āśrāvaṇa*, namely, the descending (tone); the even; the ascending; the feeble; the open-mouthed (outward tending) and the inward tending. In the descending mode he begins in a loud tone and ends in a low tone. If one wants him (the Yajamāna) to be extremely impoverished, for him he (the Adhvaryu) starts in a high tone and ends up in a low tone and thereby he (Yajamāna) becomes poorer.

5. The even one is that in which he ends up in the same tone in which he commenced. If he (Adhvaryu) wants the Yajamāna neither to become more prosperous nor poorer, for him (he does the *āśrāvaṇa*) ending in the same tone as it started and by that he neither becomes richer nor poorer.

6. The ascending variety is that in which it is started in a low tone and concludes in a loud pitch. For that one (Yajamāna) whom he wishes to prosper more, he starts in a low tone and ends up a high tone and by that he becomes more prosperous.

7. The feeble variety is indeed the one where he calls for *śrauṣat* in a thin, long-drawn emaciated voice. In his case if anyone were to remark, "This Adhvaryu has surely rendered the Yajamāna weak and submissive to his hated foe" then that would indeed happen so.

8. The outward-tending type of *āśrāvana* is one in which he opens his lips wide and makes the call at a high toneless pitch. Tone being prosperity, he in this process keeps prosperity outside and starves of food.

9. The inward-tending variety of *āśrāvaṇa* is one in which he closes his lips and makes the call in a loud toneful pitch. Tone being prosperity, in this way he puts prosperity inside himself and becomes an enjoyer of food (wealth). Having kept back (the tone) deep in the breast as it were, let him keep the middle pitch of the *bṛhat Sāman* both at the start and at the closing

धत्तेऽन्नादो भवति स वै मन्द्रमिवोरसि परास्तभ्योभयतो बार्हतमुच्चैरन्ततो निदध्यात्तस्य नोपमीमाꣳसास्ति तत्पशव्यमायुष्यम्॥९॥

अथातो होमस्य तद्धैतदेके कुशला मन्यमानाः प्राचीꣳ स्रुचमुपावहृत्य हुत्वा पर्याहृत्योपभृत्यधि निदधति न तथा कुर्याद्यो हैनं तत्र ब्रूयादनुयुवं न्वा अयमध्वर्युर्यजमानमकद्विषतो भ्रातृव्यस्यान्ववसायिनमितीश्वरो ह तथैव स्यात्पार्श्वत उ हैके स्रुचमुपावहृत्य हुत्वा पर्याहृत्योपभृत्यधि निदधति न तथा कुर्याद्यो हैनं तत्र ब्रूयादतीर्थेन न्वा अयमध्वर्युराहुतीः प्रारौत्सीत्सं वा शरिष्यते घुणिर्वा भविष्यतीतीश्वरो ह तथैव स्यादित्थमेव कुर्यात्प्राचीमेव स्रुचमुपावहृत्य हुत्वा तेनैवाधिहृत्योपभृत्यधि निदध्यात्तस्य नोपमीमाꣳसास्ति तत्पशव्यमायुष्यम्॥१०॥

प्रदग्धाहुतिर्ह वा अन्योऽध्वर्युराहुतीर्हान्यः संतर्पयत्येष ह वै प्रदग्धाहुतिरध्वर्युर्योऽयमाज्यꣳ हुत्वावदानानि जुहोत्येतꣳ ह वै तददृश्यमाना वागभ्युवाद प्रदग्धाहुतिर्न्वा अयमध्वर्युरित्यथ हैना एष सन्तर्पयति योऽयमाज्यꣳ हुत्वावदानानि जुहोत्यथ पुनरन्तत आज्येनाभिजुहोत्येष हैनाः सन्तर्पयति तासाꣳ संतृप्तानां देवा हिरणमयाꣳश्चमसान् पूरयन्ते॥११॥

तदु होवाच याज्ञवल्क्यो यद्वा उपस्तीर्यावदायाभिघारयति तदेवैनाः सन्तर्पयति ता-साꣳ संतृप्तानां देवा हिरणमयाꣳश्चमसान् पूरयन्तेऽयस्थूणगृहपतीनाꣳ ह वै शौल्वायनोऽध्वर्युरास॥१२॥

स होवाचेदमहेदꣳ सत्रं कृशपश्वल्पाज्यमथायं गृहपतिरस्मीति मन्यत इति॥१३॥

and end up in the loud tone (*tāra*). There is no dispute about this since it enables to get cattle (wealth) and enhances life-span.

10. Now about the *homa* (offering in the fire) – some people who claim to be smart, having turned the *sruk* by moving it towards the east, pour out the oblation, turn it round and place it on the *upabhṛt*. Let him not do so. While doing as if someone remarks, "This Adhvaryu has rendered his Yajamāna dependent upon and submissive to his hateful enemies", then that would indeed be likely to come to pass. Some people having poured out from the *sruk* by turning it sideways, turn it round and place it on the *upabhṛt*. But let him not do so. In that case, if anyone were to say, "This Adhvaryu has blocked the oblations by adopting a wrong procedure and he (the Yajamāna) will be shattered or will become one eaten by worms", then that would indeed come to be true. In this (following) way alone it should be done – after turning the *sruk* eastwards and offering made, let him convey it up in the same way (i.e. tilted eastward) and place it on the *upabhṛt*. There can be no dispute about this, since it adds to cattle (wealth) and to life-span.

11. One (type of) Adhvaryu renders the oblation burnt (charred) and another pleases the oblations. That Adhvaryu, who after offering *ghee*, offers portions of *havis* (called *avadānas*), verily burns the oblations. With regard to him, an invisible (source's) voice has declared, "This Adhvaryu has rendered the oblations burnt or charred." That Adhvaryu who after offering *ghee*, offers the *avadānas* and at the end again offers *ghee*, is considered as one who pleases the oblations and these oblations having been pleased, the gods fill gold cups (for him).

12. In this connection, Yājñavalkya said, "In as much as he makes an under-layer of *ghee* (in the *sruk*), before placing the *avadānas* (cut portions of oblations) and again sprinkles *ghee* over them, by that itself he pleases the oblations. They being satisfied, the gods fill (for him) gold cups. Now Śaulvāyana was Adhvaryu to those who had *āyasthūṇa* as their family head.

13. He (Śaulvāyana) said, "Surely this sacrificial session is conducted with emaciated *paśus* and very little *ghee* and this person claims himself the family head."

स होवाचाध्वर्यवा वै नोऽक्रुक्ष[3] एते वै ते स्रुचौ ये त्वꣳ संवत्सरं नाशक आदातुं यद्वै त्वाहमेतयोरनुशिष्यां प्र प्रजया पशुभिर्जयेथा अभि स्वर्गं लोकं वहेरिति॥१४॥

स होवाचोप त्वयानीति स होवाचात्र वाव खल्वर्हसि यो नः संवत्सरेऽध्वर्युरभूरनुपेतायैव त एनद्ब्रवाणीति[4] तस्मा उ हैतदेव स्रुचोरादानमुवाच यदेतद्व्याख्यामि तस्मादेवं विदमेवाध्वर्युं कुर्वीत नानेवंविदम्॥१५॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

प्रजापतिर्वै प्रजाः सृजमानोऽतप्यत तस्माच्छ्रान्तात्तेपानाच्छ्रीरुदक्रामत्सा दीप्यमाना भ्राजमाना लेलायन्त्यतिष्ठत्तां दीप्यमानां भ्राजमानां लेलायन्तीं देवा अभ्यध्यायन्॥१॥

ते प्रजापतिमब्रुवन् हनामेमामेदमस्या ददामहा इति स होवाच स्त्री वा एषा यच्छ्रीर्न वै स्त्रियं घ्नन्त्युत त्वा अस्या जीवन्त्या एवाददत इति॥२॥

तस्या अग्निरन्नाद्यमादत्त सोमो राज्यं वरुणः साम्राज्यं मित्रः क्षत्रमिन्द्रो बलं बृहस्पतिर्ब्रह्मवर्चसꣳ सविता राष्ट्रं पूषा भगꣳ सरस्वती पुष्टिं त्वष्टा रूपाणि॥३॥

सा प्रजापतिम ब्रवीदा वै म इदमदिषतेति स होवाच यज्ञेनैनान् पुनर्याचस्वेति॥४॥

सैतां दशहविषमिष्टिमपश्यदाग्नेयमष्टाकपालं पुरोळाशꣳ सौम्यं चरुं वारुणं दशकपालं पुरोळाशं मैत्रं चरुमैन्द्रमेकादशकपालं पुरोळाशं बार्हस्पत्यं चरुꣳ सावित्रं द्वादशकपालं वाष्टाकपालं वा पुरोळाशं पौष्णं चरुꣳ सारस्वतं चरुं त्वाष्ट्रं दशकपालं पुरोळाशम्॥५॥

३. न आक्रुक्षः
४. एतद् TE

14. He (Āyasthūṇa) said, "Adhvaryu ! You have insulted us. Now those two *sruks* are there which you have not, for a whole year, succeeded in taking up (handling in the proper way). If I were to instruct you (how to handle them) you would become richer with progeny and cattle (wealth) and would lead (the Yajamāna) to the heavenly world."

15. He said, "Admit me as your pupil." He (Āyasthūṇa) said, "You have officiated as Adhvaryu for one year and so I shall instruct you even without you formally becoming my pupil." So he taught him this method of taking up the two *sruks* as explained (above) by us. So one has to appoint only such a person as his Adhvaryu, who knows this and not one who does not know this. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Prajāpati underwent suffering (got heated) by creating the living beings. As he became worn out, his *Śrī* (charm or glory) came out of him and stood there brilliant, shining and pervading as it were. The gods got enamoured of that brilliant, shining and pervasive charm.

2. They asked Prajāpati, "Let us finish her (*Śrī*) and take away all these (glory, brilliance and pervasive beauty) from her." He said, "This *Śrī* is indeed a woman. One does not kill a woman. However you take anything you desire from her even while leaving her alive."

3. Then Agni took nourishment from her; Soma took away her royalty; Varuṇa her imperial power; Mitra took her martial valour; Indra, her strength; Bṛhaspati grabbed her brahminical lustre; Savitā, her kingship; Pūṣā took her wealth; Sarasvatī, her prosperity and Tvaṣṭā took away her beautiful forms.

4. She said to Prajāpati, "See; they have taken away (all) this from me." He said, "Ask for these back by performing sacrifice."

5. She then discovered this *iṣṭi* (sacrificial rite) involving ten offerings. They being – *puroḍāśa* in eight potsherds for Agni; a *caru* for Soma; *puroḍāśa* in ten potsherds for Varuṇa; a *caru* for Mitra; *puroḍāśa* in eleven potsherds for Indra; a *caru* for Bṛhaspati; *puroḍāśa* in twelve or eight potsherds for Savitā; a *caru* for Pūṣā; a *caru* for Sarasvatī and *puroḍāśa* in ten potsherds for Tvaṣṭā.

तानेतयानुवाक्ययान्ववदग्निः सोमो वरुणो मित्र इन्द्रो बृहस्पतिः सविता यः सहस्त्री पूषा नो गोभिरवसा सरस्वती त्वष्टा रूपाणि समनक्तु यज्ञैरिति ते प्रत्युपातिष्ठन्त॥६॥

तानेतया याज्यया परस्तात्प्रतिलोमं प्रत्यैत्वष्टा रूपाणि ददती सरस्वती पूषा भगꣳ सविता मे ददातु बृहस्पतिर्ददिन्द्रो बलं मे मित्रः क्षत्रं वरुणः सोमो अग्निरिति ते पुनर्दानायाध्रियन्त सैतानुपहोमानपश्यत्॥७॥

अग्निरन्नादोऽन्नपतिरन्नाद्यमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादायाग्निरुदक्रामत्पुनरस्या अन्नाद्यमददात्॥८॥

सोमो राजा राजपती राज्यमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय सोम उदत्क्रामत्पुनरस्यै राज्यमददात्॥९॥

वरुणः सम्राट् सम्राट्पतिः साम्राज्यमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय वरुण उदक्रामत्पुनरस्यै साम्राज्यमददान्मित्रः क्षत्रं क्षत्रपतिः क्षत्रमस्मिन् यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय मित्र उदक्रामत्पुनरस्यै क्षत्रमददात्॥१०॥

इन्द्रो बलं बलपतिर्बलमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादायेन्द्र उदक्रामत्पुनरस्यै बलमददात्॥११॥

बृहस्पतिर्ब्रह्म ब्रह्मपतिर्ब्रह्मवर्चसमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय बृहस्पतिरुदक्रामत्पुनरस्यै ब्रह्मवर्चसमददात्॥१२॥

सविता राष्ट्रꣳ राष्ट्रपती राष्ट्रमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय सवितोदक्रामत्पुनरस्यै राष्ट्रमददात्॥१३॥

6. She (*Śrī*) addressed them with this invitatory chant, "May Agni, Soma, Varuṇa, Mitra, Indra, Bṛhaspati, Savitā, the one who gives in thousands, and Pūṣā bestow on us cows(wealth) (influenced) by the sacrifices. Let Sarasvatī with fortune and Tvaṣṭā with charming forms (enrich me)." They accordingly appeared there before her.

7. By this *Yājya* (offering) formula she then appealed to them in the reverse order, "May Tvaṣṭā grant me forms; may the liberal Sarasvatī and Pūṣā bestow prosperity; may Savitā and Bṛhaspati give (gifts to me); may Indra give strength; Mitra endow martial valour; may Varuṇa, Soma and Agni (bestow their shares)." They got ready to restore (what they took from her). Then she saw these supplimentary oblations.

8. "In this sacrifice may Agni the eater of food and the owner of food bestow food upon me – *svāhā*." Agni accepted the oblation and departed; later he bestowed food upon her.

9. "In this sacrifice, may Soma, the king and the lord of kings bestow royal power upon me – *svāhā*" – Soma received this oblation and departed; later granted kingship to her.

10. "Varuṇa, the Majesty and over-lord of monarchs may bestow imperial power upon me in this sacrifice – *svāhā*." Varuṇa received that oblation and departed; and later gave imperial power to her. "Mitra of martial valour, lord of the martial race, may give martial power unto me in this sacrifice – *svāhā*." Mitra accepted the oblation and departed; later bestowed martial power unto her.

11. "Indra, the strong and the lord of strength, may bestow in this sacrifice, strength unto me – *svāhā*." Indra taking the oblation departed, later bestowed strength unto her.

12. "Bṛhaspati, the priesthood, and lord of priestly class may bestow in this sacrifice brahminical lustre on me – *svāhā*." Bṛhaspati received the oblation and departed; later conferred brahminical lustre unto her.

13. "Savitā, the kingship and lord of kings, may in this sacrifice bestow kingship unto me – *svāhā*." Savitā accepted the oblation and went away, later bestowed kingship unto her.

पूषा भगं भगपतिर्भगमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय पूषोदक्रामत्पुनरस्यै भगमददात्॥१४॥

सरस्वती पुष्टिं पुष्टिपतिः पुष्टिमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय सरस्वत्युदक्रामत् पुनरस्यै पुष्टिमददात्॥१५॥

त्वष्टा रूपाणाꣳ रूपकृद्रूपपती रूपेण पशूनस्मिन् यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय त्वष्टोदक्रामत् पुनरस्यै रूपेण पशूनददात्॥१६॥

ता वा एता दश देवता दश हवीꣳषि दशाहुतयो दश दक्षिणा दशंदशिनी विराट्च्छ्रीर्विराट्च्छ्रियꣳ हैतद्विराज्यन्नाद्ये प्रतितिष्ठति॥१७॥

तस्यै पञ्चदश सामिधेन्यो भवन्त्युपाꣳशु देवता यजति पञ्च प्रयाजा भवन्ति त्रयोऽनुयाजा एकꣳ समिष्टयजुः पुष्टिमन्तावाज्यभागावग्निना रयिमश्नवत्पोषमेव दिवे-दिवे यशसं वीरवत्तमं गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः सुमित्रः सोम नो भवेति सहस्रवत्यौ संयाज्ये नू नो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसुद्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम्। उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः। शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातम इति॥१८॥

ताꣳ हैतां गोतमो राहूगणो विदाञ्चकार सा ह जनकं वैदेहं प्रत्युत्ससाद ताꣳ हाङ्गजिद्ब्राह्मणेष्वन्विवेष तामु ह याज्ञवल्क्ये विवेद स होवाच सहस्रं भो याज्ञवल्क्य दद्मो यस्मिन्वयं त्वयि मित्रविन्दामन्वविदामेति विन्दते मित्रꣳ राष्ट्रमस्य भवत्यपपुनर्मृत्युं जयति सर्वमायुरेति य एवं विद्वानेतयेष्ट्या यजते यो वै तदेवं वेद॥१९॥इति तृतीयं ब्राह्मणम्॥

14. "Pūṣā, the wealthy and lord of wealth, may in this sacrifice endow prosperity unto me – *svāhā*" – Pūṣā received the oblation and departed; later gave wealth unto her.

15. "Sarasvatī, the prosperous, and mistress of prosperity in this sacrifice, grant prosperity unto me – *svāhā*." Sarasvatī accepted the oblation and departed; later bestowed prosperity unto her.

16. "Tvaṣṭā, the fashioner of forms and the lord of forms may in this sacrifice – bestow well-formed cattle unto me – *svāhā*." Tvaṣṭā received the oblation and departed; later bestowed well-fashioned cattle unto her.

17. These are the ten deities and ten offerings and ten *dakṣiṇā* to priests. The Virāj metre consists each of ten-ten syllables. Virāj is same as *Śrī* (beauty or charm). He thus establishes (the Yajamāna) in the Virāj, in prosperity and food.

18. For this there are fifteen *sāmidhenī* (kindling) chants. He offers them to the gods in muffled voice. There are five *prayājās* (fore-offerings); three *anuyājās* (after-offerings); one *samiṣṭayajus*. The *ājyabhāgās* chants contain the word "*puṣṭi*" (affluence), "Through Agni, may he obtain wealth and affluence day by day, famous and abounding, in heroes." "A harbinger of plenty in the house, a remover of trouble, a gainer of wealth, an augmenter of affluence, a kind friend be you to us, O Soma!". The two formulas of the *Sviṣṭakṛt* offerings contain the word "*sahasra*" (thousand) – "Grant you unto us wealth, a thousandfold, with offspring and plenty and glorious manhood, O Agni, most excellent and never-failing" and "grant us our prayer, as the best invoker of the gods for our hymns, you blaze up auspiciously for us, you who are inflamed by wind, O Agni, the giver of a thousand boons."

19. Indeed, Gautama, the son of Rāhūgaṇa knows this (sacrifice); she (that *iṣṭi*) reached Janaka of the Videha. He enquired about her (asked about the identity of that *iṣṭi*) to brahmins who knew (all) the Veda portion. He came to know that Yājñavalkya knew her. He said, "O Yājñavalkya, a thousand (cows) we offer to you since we found out this (*iṣṭi* called) *mitravindā* in you." Whoever knowing thus, performs this *iṣṭi*, gains friends, the kingdom becomes his own; he conquers recurring death and enjoys full span of life, whoever knows thus about it (also gets these benefits). (Third Brāhmaṇa Ends.)

चतुर्थं ब्राह्मणम्

अथातो हविषः समृद्धिः षड्ढ वै ब्रह्मणो द्वारोऽग्निर्वायुरापश्चन्द्रमा विद्युदादित्यः॥१॥

स य उपदग्धेन हविषा यजतेऽग्निना ह स ब्रह्मणो द्वारेण प्रतिपद्यते सोऽग्निना ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति॥२॥

अथ यो विपतितेन हविषा यजते वायुना स ह ब्रह्मणो द्वारेण प्रतिपद्यते स वायुना ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति॥३॥

अथ योऽशृतेन हविषा यजतेऽद्भिर्हि स ब्रह्मणो द्वारेण प्रतिपद्यते सोऽद्भिर्ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति॥४॥

अथ य उपरक्तेन हविषा यजते चन्द्रमसा ह स ब्रह्मणो द्वारेण प्रतिपद्यते स चन्द्रमसा ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति॥५॥

अथ यो लोहितेन हविषा यजते विद्युता ह स ब्रह्मणो द्वारेण प्रतिपद्यते स विद्युता ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति॥६॥

अथ यः सुशृतेन हविषा यजत आदित्येन ह स ब्रह्मणो द्वारेण प्रतिपद्यते स आदित्येन ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति सैषा हविषः समृद्धिः स यो हैवमेताꣳ हविषः समृद्धिं वेद सर्वसमृद्धेन हैवास्य हविषेष्टं भवति॥७॥इति चतुर्थं ब्राह्मणम्॥

BRĀHMAṆA IV

1. Now (we discuss) about the appropriateness of oblations — Indeed there are six doors to the world of Brahman. They are Agni, Vāyu, waters, moon, lightening and sun.

2. He who makes offering with burnt oblation, enters the Brahman world through the door of fire and having entered through the door of Agni, he becomes one with Brahman and wins a place in the same world.

3. He who makes offering with the oblation that has fallen on the ground, enters through the door of Vāyu and having entered through the door of Vāyu, becomes one with Brahman and shares the world of Brahman.

4. He who offers oblation with uncooked *havis,* enters the Brahman world through the door of water and having entered through the door of water, becomes one with Brahman and shares the world of Brahman.

5. He who offers brownish oblations, enters the Brahman world through the door of the moon and having entered through the door of the moon, becomes one with Brahman and shares the world of Brahman.

6. He who offers oblations with *havis* darkly browned (or reddened), enters the Brahman world through the door of lightening and having entered through the door of lightening becomes one with Brahman and shares the world of Brahman.

7. He who makes offering with well-cooked oblations, he enters the Brahman world through the sun and having entered through the door of the sun becomes one with Brahman and shares the world of Brahman. This much about the appropriateness of oblations. He who knows thus, the appropriateness of *havis,* when he makes sacrificial offering, it becomes offered by wholly appropriate *havis* oblations. (Fourth Brāhamaṇa Ends.)

पञ्चमं ब्राह्मणम्

अथातो[1] यज्ञस्य समृद्धिर्यद्वै यज्ञस्य न्यूनं प्रजननमस्य तदथ यदतिरिक्तं पशव्यमस्य तदथ यत्संकसुकꣳ श्रिया अस्य तदथ यत्संपन्नꣳ स्वर्ग्यमस्य तत्॥१॥

स यदि मन्येत न्यूनं मे यज्ञेऽभूदिति प्रजननं म एतत्प्रजनिष्य इत्येव तदुपासीत॥२॥

अथ यदि मन्येतातिरिक्तं मे यज्ञेऽभूदिति पशव्यं म एतत्पशुमान् भविष्यामीत्येव तदुपासीत॥३॥

अथ यदि मन्येत संकसुकं मे यज्ञेऽभूदिति श्रियै म एतदा मा श्रीस्तेजसा यशसा ब्रह्मवर्चसेन परिवृतागमिष्यतीत्येव तदुपासीत॥४॥

अथ यदि मन्येत संपन्नं मे यज्ञेऽभूदिति स्वर्ग्यं म एतत्स्वर्गलोको भविष्यामीत्येव तदुपासीत सैषा यज्ञस्य समृद्धिः स यो हैवमेतां यज्ञस्य समृद्धिं वेद सर्वसमृद्धेन हैवास्य यज्ञेनेष्टं भवति॥५॥इति पञ्चमं ब्राह्मणम्॥

॥ इति चतुर्थोऽध्यायः ॥

१. This Brāhmaṇa is missing in My as well as in MD

BRĀHMAṆA V

1. Now(let us discuss) the wholesomeness of a sacrifice — Now whatever is deficient, that is productive of offspring and that which is extra or superflous contributes to (Yajamāna's) cattle wealth. That which is disconnected in the sacrifice, that makes for prosperity. That which is perfect in it, is conducive to heaven.

2. If he finds, "There has been this deficiency in my sacrifice", let him have the faith that it would produce offspring for him.

3. If he finds, "There has been this excess in my sacrifice", let him have the faith that it would augment the cattle wealth and he would come to own (many) cows.

4. If he finds, "There has been this break (disconnection) in my sacrifice", let him have the faith that it would be for his prosperity and prosperity, accompanied by splendour, fame and brahminical lustre will come to him.

5. If he finds, "(Everything) was perfect in my sacrifice", let him have the faith that "it would reach to the heavenly world and I shall be one in the heavenly world." This much for the wholesomeness of sacrifice. Whoever knows thus the wholesomeness of sacrifice, the sacrifice he performs will be one of all-round success (wholesome). (Fifth Brāhmaṇa Ends.)

(Chapter Four Ends.)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

उर्वशी हाप्सराः पुरूरवसमैलं चकमे तꣳ ह विन्दमानोवाच त्रिः स्म माऽह्नो वैतसेन दण्डेन हतादकामाꣳ स्म मा निपद्यासै मो स्म त्वा नग्नं दर्शमेष वै न स्त्रीणामुपचार इति सा हास्मिञ्ज्योगुवासापि हास्माद्गर्भिण्यास तावज्ज्योग्घास्मिन्नुवास॥१॥

ततो ह गन्धर्वाः समूदिरे ज्योग्वा इयमुर्वशी मनुष्येष्ववात्सीदुप जानीत यथेयं पुनरागछेदिति तस्यै हाविद्ध्र्युरणा शयन उपनद्धास[1] ततो ह गन्धर्वा अन्यतरमुरणं प्रमेथुः॥२॥

सा होवाचावीर इव बत मेऽजन इव पुत्रꣳ हरतीति द्वितीयं प्रमेथुः सा ह तथैवोवाचाथ हायमीक्षाञ्चक्रे कथं नु तदवीरं कथमजनꣳ स्याद्यत्राहꣳ स्यामिति स नग्न एवानूत्पपात चिरं तन्मेने यद्वासः पर्यधास्यत॥३॥

ततो ह गन्धर्वा विद्युतं जनयाञ्चक्रुस्तं यथा दिवैवं नग्नं ददर्श ततो हैवेयं तिरोबभूव पुनरैमात्येत्तिरो[2] भूताꣳ स आध्या जल्पन्कुरुक्षेत्रꣳ समया चचारान्यतः प्लक्षेति बिसवती तस्यै हाध्यन्तेन वव्राज॥४॥

तद्ध ता अप्सरस आतयो भूत्वा परिपुप्लुविरे तꣳ हेयं ज्ञात्वोवाचायं वै स मनुष्यो यस्मिन्नहमवात्समिति ता होचुस्तस्मै वा आविरसामेति तथेति तस्मै हाविरासुस्ताꣳ हायं ज्ञात्वाभिपरोवाद हये जाये मनसा तिष्ठ घोरे वचाꣳसि मिश्रा कृणवावहै नु न नौ मन्त्रा अनुदितास एते मयस्करस्परतरे च नाहन्नित्युप नु रम सं नु वदामहा इति हैवैनां तदुवाच॥५॥

१. उपबद्धास My MD
२. Archaic form for पुनरैमीत्यैत्तिरो

Chapter Five

BRĀHMAṆA I

1. The *apsarā*, Ūrvaśī, fell in love with Purūravas, the son of Iḷā. While marrying him she said, "You shall approach me with your masculine desire thrice a day; you shall not sleep with me without my consent and you shall not appear before me naked; for this is the prescribed behaviour towards us, the women." She then lived with him for long and she lived so long that she had a child from him.

2. Then the Gandharvas told (among themselves), "This Ūrvaśī has indeed lived among men for quite long. Think of a plan so that she may come back to us." Now, an ewe with two lambs was tied to her cot. (One day) Gandharvas carried away one of the lambs.

3. She cried, "Alas they are taking away my child as if there is no hero and no one here (to question)." Then they carried away the second (lamb) and she cried the same way. He (Purūravas) thought, "How can this (place) be without a hero or without anybody when I am here" and naked (though he was) sprang up chasing them (the intruders) thinking that dressing himself would involve loss of time.

4. At that time the Gandharvas produced lightning and no sooner she saw him naked, as if in day-light, she vanished. He came back saying, "Here I am" but lo! she had disappeared. Prattling due to agony, he wandered all over Kurukṣetra. There was a lotus-pond there called "*Anyataḥ plakṣa*" on whose banks he wandered.

5. The *apsaras* damsels were swimming in that pond assuming the forms of swans. Recognising him she (Ūrvaśī) said, "this is the man with whom I lived." They (her companions) said – "Let us make ourselves visible to him." She replied "Yes" and they all became visible to him. He (the king) recognised her and appealed to her, "Hey ! my better half ! Please wait; excruel-hearted (that you are, don't abandon me and run away). Let us exchange words (pleasantries). These secrets of ours if not told (exchanged between us) will not bring us joy in the coming days." "Tarry, I beg of you to exchange words" – this is, what he meant.

तꣳ हेतरा प्रत्युवाच किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव पुरूरवः पुनरस्तं परेहि दुरापना वात-इवाहमस्मीति न वै त्वं तदकरोर्यदहमब्रवं दुरापो वा अहं त्वयैतर्ह्यस्मि पुनर्गृहानिहीति हैवैनं तदुवाच॥६॥

अथ हायं परिद्यून उवाच सुदेवो अद्य प्रपतेदनावृत्परावतं परमां गन्तवा३ अधा शयीत निर्ऋतेरुपस्थेऽथैनं वृका रभसासो अद्युरिति सुदेवोऽद्योद्वा बध्नीत प्र वा पतेत्तदेनं वृका वा श्वानो वाद्युरिति हैव तदुवाच॥७॥

तꣳ हेतरा प्रत्युवाच पुरूरवो मा मृथा मा प्रपप्तो मा त्वा वृकासो अशिवास उक्षन् न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणाꣳ हृदयान्येतेति मैतदादृथा न वै स्त्रैणꣳ सख्यमस्ति पुनर्गृहानिहीति हैवैनं तदुवाच॥८॥

यद्विरूपाचरं मर्त्येष्ववसꣳ रात्रीः शरदश्चतस्रः घृतस्य स्तोकꣳ सकृदह्न आश्नां ता देवेदं तातृपाणा चरामीति तदेतदुक्तप्रत्युक्तं पञ्चदशर्चं बह्वृचाः प्राहुस्तस्यै ह हृदय- माव्ययाञ्चकार॥९॥

सा होवाच संवत्सरतमीं रात्रिमागच्छतान्तन्म एकाꣳ रात्रिमन्ते शयितासे जात उ तेऽयं तर्हि पुत्रो भवितेति स ह संवत्सरतमीꣳ रात्रिमाजगामेद्धिरण्यविमितानि ततो हैनमेकमूचुरेतत्प्रपद्यस्वेति तद्धास्मै तामुपप्रजिघ्युः॥१०॥

सा होवाच गन्धर्वा वै ते प्रातर्वरं दातारस्तं वृणासा इति तं वै मे त्वमेव वृणीष्वेति युष्माकमेवैकोऽसानीति ब्रूतादिति तस्मै ह प्रातर्गन्धर्वा वरं ददुः स होवाच युष्माकमेवैकोऽसानीति॥११॥

ते होचुर्न वै सा मनुष्येष्वग्नेर्यज्ञियतनूरस्ति ययेष्ट्वास्माकमेकः स्यादिति तस्मै ह स्थाल्यामोप्याग्निं

6. She replied, "What for I should exchange these words with you? I have departed like the early part of the dawn (never to return). Therefore O Purūravas ! go back to your abode. I am inaccessible to you like the wind." "You have failed to do what I asked you and so I am beyond your reach; so go back to your home" – this is what she meant.

7. Then he in anguish said, "Is it then that this friend of yours should run away this day, never to come back, to the farthest distance? Should he (i.e. I) lie on the lap of Nirṛti (as a condemned sinner) or should the wolves devour him ?" "Your friend will either hand himself to death or fall down (on the earth) so that wolves or dogs will eat him" – This is what he meant.

8. The other one (Ūrvaśī) replied, "Purūravas ! do not die nor fall down. Let not the cruel wolves devour you. Really, there is no friendship with women, and they have the hearts of a wolf." "Do not be sentimental; there is no friendship with women. Return home"– this is what she meant.

9. "When I walked among mortals in my changed form and spent the nights of four autumns, I took a little *ghee*, once a day (at your place) and even now I feel the satisfaction of it." This conversation contained in fifteen *Ṛk* verses has been handed down by *Bahvṛcas* (traditional reciters of *Ṛgveda*). Then her heart took pity on him.

10. And she said, "On the last night of the year commencing from today, you come here; then you shall spend one night with me and by that time, this son of yours (who is in my womb) would have been born." He (accordingly) came on the night that marked the end of one year from thence and there were palaces of gold (in front). There they (the people there) bade him just this "Get in" and then sent her (Ūrvaśī) to him.

11. She said, "Tomorrow morning the Gandharvas will grant you a boon and you can choose one." He (Purūravas) said, "You yourself suggest to me as to what boon (I should ask for)." She said, "Ask them." " Let me be one among you." In the morning, the Gandharvas granted him a boon and he said, "Let me be one among you."

12. They said, "There is no human being having that body of Agni, fit for sacrifice, by which he can perform a sacrifice to become one among us."

प्रददुरनेनेष्ट्वास्माकमेको भविष्यसीति तं च ह कुमारं चादायावव्राज सोऽरण्य एवाग्निं निधाय कुमारेणैव ग्राममेयाय पुनरैमीत्येत्तिरोभूतं योऽग्निरश्वत्थं तं या स्थाली शर्मी ताꣳ स ह पुनर्गन्धर्वानियाय॥१२॥

ते होचुः संवत्सरं चातुष्प्राश्यमोदनं पच स एतस्यैवाश्वत्थस्य तिस्रस्तिस्रः समिधो घृतेनान्वज्य समिद्वतीभिर्घृतवतीभिर्ऋग्भिरभ्याधत्तात्स यस्ततोऽग्निर्जनिता स एव स भवितेति॥१३॥

ते होचुः परोक्षमिव वा एतदाश्वत्थीमेवोत्तरारणिं कुरुष्व शमीमयीमधरारणिꣳ स यस्ततोऽग्निर्जनिता स एव स भवितेति॥१४॥

ते होचुः परोक्षमिव वा एतदाश्वत्थीमेवोत्तरारणिं कुरुष्वाश्वत्थीमधरारणिꣳ स यस्ततोऽग्निर्जनिता स एव स भवितेति स आश्वत्थीमेवोत्तरारणिं चक्र आश्वत्थीमधरारणिꣳ स यस्ततोऽग्निर्जज्ञे स एव स आस तेनेष्ट्वा गन्धर्वाणामेक आस तस्मादाश्वत्थीमेवोत्तरारणिं कुर्वीताश्वत्थीमधरारणिꣳ स यस्ततोऽग्निर्जायते स एव स भवति तेनेष्ट्वा गन्धर्वाणामेको भवति॥१५॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

प्रजापतिर्ह चातुर्मास्यैरात्मानं विदधे स इममेव दक्षिणं बाहुं वैश्वदेवꣳ हविरकुरुत तस्यायमेवाङ्गुष्ठ आग्नेयꣳ हविरिदꣳ सौम्यमिदꣳ सावित्रꣳ स वै वर्षिष्ठः पुरोळाशो भवति तस्मादियमासां

(However) they placed fire in a *sthālī* (pan), gave it to him saying, "Performing sacrifice with this (fire) you can become one among us." He took that fire-pan and his son and returned to his home. He kept the fire-pan in the forest (at the out-skirts) and reached home with his son. He came back (to that spot where he had kept the pan) thinking. "I have come back (let me collect the fire and perform the sacrifice)." But lo! the fire had disappeared. What had been the fire was an Aśvattha tree and what had been the pan was a Śamī tree. He then returned to the Gandharvas.

13. They said, "For a full year, prepare a *caru* of rice sufficient to feed four persons; take each time three *samidhās* from Aśvattha, smear it with *ghee* and put them on the fire with those *mantras* which contain the words *saṁidhā* and *ghṛta*." The fire that will be generated thereby will be that fire (which we originally gave you).

14. They said, "This (method of recovering that fire, as stated above) is somewhat recondite, as it were. So you (better) make the upper part of the fire-churning device (*araṇi*) with this Aśvattha wood and the lower part (*adharāraṇi*) with this Śami wood. The fire which will be generated (by churning the two) will be the same as that (one we had given)."

15. They again said, "But that (process) also seems to be involved. You rather make the *uttarāraṇi* and the *adharāraṇi* out of the Aśvattha wood itself. The fire generated (by churning these two) will be that very fire (we had given)." He then (accordingly) made the *uttarāraṇi* and the *adharāraṇi* out of the Aśvattha wood and produced (by churning them) fire which was the very fire (the Gandharvas originally gave him). By making offerings therewith, he became one among the Gandharvas. Let him (the Yajamāna) therefore make by himself the *uttarāraṇi* with Aśvattha wood and the *adhrāraṇi* with Aśvattha wood, so that the fire which he would produce will be that very fire, using which for sacrifice, he (the Yajamāna) becomes one among the Gandharvas. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Prajāpati developed a body for himself by means of the Cāturmāsya sacrifices. He fashioned his right arm by the *havis* of the Vaiśvadeva (one of the four Cāturmāsya sacrifices). This thumb, thereof is the oblation mean therein for Agni, this fore-finger is the *havis* to Soma; this middle finger is

वर्षिष्ठिदꣳ सारस्वतमिदं पौष्णमथ य एष उपरिष्टाद्धस्तस्य सन्धिस्तन्मारुतमिदं वैश्वदेवं दोर्द्यावापृथिवीयं तद्वा अनिरुक्तं भवति तस्मात्तदनिरुक्तम्॥१॥

अयमेव दक्षिण ऊरुर्वरुणप्रघासास्तस्य यानि पञ्च हवीꣳषि समायीनि ता इमाः पञ्चाङ्गुलयः कुल्फावेवैन्द्राग्नꣳ हविस्तद्वै द्विदेवत्यं भवति तस्मादिमौ द्वौ कुल्फाविदं वारुणमिदं मारुतमनूकं कायस्तद्वा अनिरुक्तं भवति तस्मात्तदनिरुक्तम्॥२॥

मुखमेवास्यानीकवतीष्टिर्मुखꣳ हि प्राणानामनीकमुरः सान्तपनीयोरसा हि समिव तप्यत उदरं गृहमेधीया प्रतिष्ठा वा उदरं प्रतिष्ठित्या एव शिश्नान्येवास्य क्रैळिनꣳ हविः शिश्नैर्हि क्रीडतीवायमेवावाङ् प्राण आदित्येष्टिः॥३॥

अयमेवोत्तर ऊरुर्महाहविस्तस्य यानि पञ्च हवीꣳषि समायीनि ता इमाः पञ्चाङ्गुलयः कुल्फावेवैन्द्राग्नꣳ हविस्तद्वै द्विदेवत्यं भवति तस्मादिमौ द्वौ कुल्फाविदं माहेन्द्रमिदं वैश्वकर्मणं तद्वा अनिरुक्तं भवति तस्मात्तदनिरुक्तमथ यदिदमन्तरुदरे तत्पितृयज्ञस्तद्वा अनिरुक्तं भवति तस्मात्तदनिरुक्तम्॥४॥

अयमेवोत्तरो बाहुः शुनासीरीयं तस्य यानि पञ्च हवीꣳषि समायीनि ता इमाः पञ्चाङ्गुलयोऽथ य एष उपरिष्टाद्धस्तस्य सन्धिस्तच्छुनासीरीयमिदं वायव्यं दोः सौर्यं तद्वा अनिरुक्तं भवति तस्मात्तदनिरुक्तम्॥५॥

तानि वा एतानि चातुर्मास्यानि त्रिषन्धीनि द्विसमस्तानि तस्मादिमानि पुरुषस्याङ्गानि त्रिषन्धीनि द्विसमस्तानि तेषां वै चतुर्णां द्वयोस्त्रीणि त्रीणि हवीꣳष्यनिरुक्तानि भवन्ति द्वे-द्वे द्वयोस्तेषां वै

the oblation to Savitā. That *puroḍāśa* to Savitā is doubtless, the largest and that is why, this (middle finger) is the largest of these (fingers). That (*havis*) to Sarasvatī is this (ring) finger and that one to Pūṣā is this (little finger). This joint above the hand (wrist) is the oblation to the Maruts and this (elbow) is the oblation to the Viśvadevas. This joint between the shoulder and the arm is the *havis* to heaven and earth. Since the offering to heaven and earth is indistinct, this (joint) is also indistinct.

2. The right leg of his is of Varuṇapraghāsa. Its five oblations which it has in common (with the other Cāturmāsya sacrifices) are these five toes and the *havis* to Indra-Agni is the knuckles. These oblations (to heaven and earth) are for twin deities and hence there, are these two knuckles. The *havis* to Varuṇa is this (shank); that to the Maruts, this (thigh) and that *puroḍāśa* to "*Ka*" is the back-bone. This oblation is indistinct and hence this back-bone is also concealed.

3. This mouth of his is the *Anīkavatī* offering. Mouth is the support for the *prāṇās*. The *Sāntapanīya* offering is his chest, because it is the chest that gets heated up. The *Gṛhamedhīya* offering is his belly, for the belly is the support (for the food consumed) and hence it provides support. The *Kraidana* oblation is his male organ, for, it is therewith that (man) plays as it were. The offering to Aditi is the downward breathing.

4. This left leg is the *Mahā havis* (the great oblation). The five offerings which it has in common (with the other Cāturmāsya sacrifices) are these five toes. The oblation to Indra-Agni are these knuckles. This oblation is for the twin deities and hence there are these two knuckles. The *havis* to Mahendra is this (shank); that to Viśvakarman is this (thigh). This offering is indistinct and hence this (thigh) is also indistinct. The *havis* for the *Pitṛyajña* is the intestine, etc., inside the stomach. This *havis* is indistinct and hence the organs inside the stomach are concealed.

5. This left arm is no doubt, the oblation of Śunāsīrīya. These five fingers are the five offerings it has in common (with other Cāturmāsya sacrifices). This joint over the palm is the *havis* of Śunāsīrīya. This (elbow) is the offering to Vāyu and this arm is the offering to Sun. This one to Sun is indistinct and hence this (arm) is indistinct.

6. Now these Cāturmāsya offerings are (spread over) three intervals and have two joints between them. Hence these thumbs of man have each

चतुर्ष्वग्निं मन्थन्ति तस्माच्चतुर्भिरङ्गैरायुते द्वयोः प्रणयन्ति तस्माद्द्वाभ्यामेत्येवमु ह प्रजापतिश्चातुर्मास्यैरात्मानं विदधे तथो एवैवंविद्यजमानश्चातुर्मास्यैरात्मानं विधत्ते॥६॥

तदाहुः सर्वगायत्रं वैश्वदेवꣳ हविः स्यात्सर्वत्रैष्टुभं वरुणप्रघासाः सर्वजागतं महाहविः सर्वानुष्टुभꣳ शुनासीरीयं चतुष्टोमस्याप्त्या इति तदु तथा न कुर्याद्यत्वा एतान्यभि संपद्यन्ते तेनैवास्य स काम उपात्तो भवति॥७॥

तानि वा एतानि चातुर्मास्यानि द्वाषष्टनि त्रीणि च शतानि बृहत्यः संपद्यते तदेभिः संवत्सरं च महाव्रतं चाप्नोत्यथो द्विप्रतिष्ठो वा अयं यजमानो यजमानमेवैतत्स्वर्गे लोक आयातयति प्रतिष्ठापयति॥८॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

शौचेयो ह प्राचीनयोग्य उद्दालकमारुणिमाजगाम ब्रह्मोद्यमग्निहोत्रं विविदिषामीति[1]॥१॥

स होवाच गौतम का तेऽग्निहोत्री को वत्सः किमुपसृष्टा किꣳ संयोजनं किं दुह्यमानं किं दुग्धं

१.विविदिष्यामीति MD

three parts and have two joints. Two of these four (sacrifices) have each three *anirukta* (indistinct) oblations (made in a low voice) and two of them have two (*anirukta* oblations) each. At each one of those four (Cāturmāsya sacrifices) they churn out the fire. That is why (the draught animal) pulls with all the four limbs. At two of them, they lead the fire (straight to the *Āhavanīya* without the need for the *uttaravedī*). That is why, man (among the animals) walks on two feet. This Prajāpati fashioned his body by means of the Cāturmāsya sacrifices. In like manner, this Yajamāna who knows thus, develops for himself a (divine) body by means of the Cāturmāsya sacrifices.

7. Now they say, "Let all (the formulas of) Vaiśvadeva be in Gāyatrī metre; all Varuṇapraghāsa be in the Triṣṭubh metre; all *Mahā havis* be in Jagatī metre and all (the formulas of) Śunāsīrīya be in the Anuṣṭubh metre – all these end up in a *Catuṣṭoma*." But let him not do so. Because (even otherwise) these (sacrifices attain that nature of Gāyatrī, etc.) and by that itself his desire gets fulfilled.

8. Thus, indeed these offering formulas of the Cāturmāsya sacrifices amount to three hundred and sixty-two Bṛhatī verses. With these he obtains both the year and the Mahāvrata; and thus, indeed, this Yajamāna also has a twofold support (since the total number of Bṛhatīs exceed 360 by two) and that make the Yajamāna reach the heavenly world and make him established there. (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Prācīnayogya, son of Śuci approached Uddālaka, son of Āruṇi for a discussion (saying), "Let me know the spiritual import of Agnihotra."

2. He asked (Uddālaka), "Oh Goutama! What is the nature of your Agnihotra cow ? What is the nature of its calf ? What is it like, when united with its calf ? What constitutes the rope used to bind the calf ? What is the nature of that (cow) being milked ? What is its nature after being milked ? What like it (milk) is being brought (from the cow-shed to the Gārphapatya)? What is its nature when placed on the burning coals (at the north side of the Gārhapatya)? What is its nature when ignited *darbha* grass is held over it ? What is it like when water is added to it (with *sruk* to calm

किमाह्रियमाणं किमधिश्रितं किमिवद्योत्यमानं[2] किमद्भ्यः[3] प्रत्यानीतं किमुद्वास्यमानं किमुद्वासीतं किमुन्नीयमानं किमुन्नीतं किमुद्यतं किꣳ ह्रियमाणं किं निगृहीतम्॥२॥

काꣳ समिधमादधासि का पूर्वाहुतिः किमुपासीषदः किमुपैक्षिष्ठाः कोत्तराहुतिः किꣳ हुत्वा प्रकम्पयसि किꣳ स्रुचं परिमृज्य कूर्चे न्यमार्जीः किं द्वितीयं परिमृज्य दक्षिणतो हस्तमुपासीषदः किं पूर्वं प्राशीः किं द्वितीयं किमुत्सृप्यापापाः किꣳ स्रुच्यप आनीय निरौक्षीः किं द्वितीयं किं तृतीयमेतां दिशमुदौक्षीः किं जघनेनाहवनीयमपो न्यनैषीः किं समतिष्ठिपो यदि वा एतद्विद्वानग्निहोत्रमहौषीरथ ते हुतं यद्यु वा अविद्वानहुतमेव त इति॥३॥

स होवाचेळैव मे मानव्यग्निहोत्री वायव्यो वत्सः सजूरुपसृष्टा विराट्संयोजनमाश्विनं दुह्यमानं वैश्वदेवं दुग्धं वायव्यमाह्रियमाणमाग्नेयमधिश्रितमैन्द्राग्नमवद्योत्यमानं[4] वारुणमद्भिः प्रत्यानीतं वायव्यमुद्वास्यमानं द्यावापृथिव्यमुद्वासितमाश्विनमुन्नीयमानं वैश्वदेवमुन्नीतं महादेवायोद्यतं वायव्यꣳ ह्रियमाणं वैष्णवं निगृहीतम्॥४॥

अथ याꣳ समिधमादधाम्याहुतीनाꣳ सा प्रतिष्ठा या पूर्वाहुतिर्देवाꣳस्तया प्रैषं यदुपासीषदं बार्हस्पत्यं तद्यदवैक्षिषीमं चामुं च लोकौ तेन समिधां योत्तराहुतिर्मां तया स्वर्गे लोकेऽधामथ यद्धुत्वा प्रकम्पयामि वायव्यं तद्यत्स्रुचं परिमृज्य कूर्चे न्यमार्जिषमोषधिवनस्पतीꣳस्ते नाप्रैषं

२. ज्योत्यमानं My, MD
३. किमद्भिः My
४. अवज्योत्य

down the boiled milk)? What is its nature when removed from the fire? What is it like when it is being ladled out? What is it like after it is ladled out? What is its nature when lifted up (to be carried to the Āhavanīya)? What is it like when placed down?"

3. What is the nature of the *samidhā* that you put on ? What is the nature of the first oblation? Why did you put it down (the *sruk*) containing the milk on the enclosing *darbha* grass ? What constitutes the second oblation? Why do you shake the *sruk* after making the offering? After cleaning the *sruk* all around its spout, why did you wipe it again on the bunch of *darbha*? Having cleaned it a second time all over, why did you place your hand on the southern side(of the *vedī*). Why did you consume the milk first time and why the second time? Slowly moving away (from the *vedī*) why did you sip water ? Why having put water into the *sruk*, you sprinkled the same? Why did you do it (sprinkle it) a second time and why a third time in that northern direction? Why did you pour down water behind the Āhavanīya? Why did you bring the offering to a close (after that)? If you have performed Agnihotra after knowing these, then indeed I concede that you have performed it? If you have done without knowing these, then(it is as good as) you have not performed it.

4. He (Uddālaka) replied, "My Agnihotra cow is Iḍā, the daughter of Manu; the calf belongs to Vāyu; when united with its calf, it (cow) is the sky; the Virāḍ metre of ten syllables is the rope to bind the calf; the milk that is being milked is of Aśvins." When it has been milked, it belongs to Viśvadevās. When brought (from the cow-shed) it belongs to Vāyu. It becomes that of Agni when put on fire; when the ignited *darbha* is held over, it becomes that of Indra and Agni; by adding water it is made to belong to Varuṇa. Again it becomes that of Vāyu when taken out of the fire. When carried away it belongs to heaven and earth; when being ladled out it is of Aśvins and after it has been ladled out it is of Viśvadevās. When lifted up, it is of Mahādeva and when taken to the Āhavanīya, it belongs to Vāyu and when placed down, it is of Viṣṇu.

5. The *samidhā* I put on the fire is the support of the *āhutis.* With the first offering I gratified the gods. When I laid down the *sruk* with milk, it was meant for Bṛhaspati. When I looked away, then I connected together this earth and the yonder world. By the second offering I settled myself in the

यद्द्वितीयं परिमृज्य दक्षिणतो हस्तमुपासीषदं पितॄंस्ते नाप्रैषं यत्पूर्वं प्राशिषं मां तेनाप्रैषं यद्द्वितीयं प्रजां तेनाथ यदुत्सृप्यापां पशूंस्तेनाप्रैषं यत्स्रुच्यप आनीय निरौक्षिषं सर्पदेवजनांस्तेनाप्रैषं यद्द्वितीयं गन्धर्वाप्सरसस्तेनाथ यत्तृतीयमेतां दिशमुदौक्षिषं स्वर्गस्य लोकस्य तेन द्वारं व्यवारिषं यज्जघनेनाहवनीयमपो न्यनैषमस्मै लोकाय तेन वृष्टिमदां यत्समतिष्ठिपं यत्पृथिव्या ऊनं तत्तेनापूपुरमित्येतन्नौ भगवन्त्सहेति होवाच शौचेयो ज्ञसः प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति॥५॥

स होवाच यस्मिन्काल उद्धृतास्तेऽग्नयः स्युरुपावहृतानि पात्राणि होष्यन्त्स्या अथ त आहवनीयोऽनुगच्छेद्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुराऽचिरादस्य ज्येष्ठः पुत्रो म्रियेत यस्यैतदविदितं स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदितं का प्रायश्चित्तिरिति प्राण उदानमप्यगादिति गार्हपत्य आहुतिं जुहुयां सैव प्रायाश्चित्तिर्न तदागः कुर्वीयेत्येतन्नौ भगवन्त्सहेति होवाच शौचेयो ज्ञसः प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति॥६॥

स होवाच यत्र त एतस्मिन्नेव काले गार्हपत्योऽनुगच्छेद्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुरा चिरादस्य गृहपतिर्म्रियेत यस्यैतदविदित स्याद्विद्याभिस्त्वे वाहमतारिषमिति किं विदितं का प्रायश्चित्तिरित्युदानः प्राणमप्यगादित्याहवनीय आहुतिं जुहुयां सैव प्रायश्चित्तिर्न तदागः कुर्वीयेत्येतन्नौ भगवन्त्सहेति होवाच शौचेयो ज्ञसः प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति॥७॥

heavenly world. When I shook the *sruk* after offering, it is for Vāyu. After cleaning the *sruk* all round the spout, when I wiped it on the *darbha* bunch, I gratified the plants and trees. After cleaning it for a second time, when I placed my hand on the south of the *vedī*, I gratified the *pitṛs*. When I consumed the milk the first time, I gratified myself. By second time consuming, I fed my discendents. When having slowly moved away I sipped water, by that I gratified the cattle. After pouring water into *sruk* and sprinkled all over, I pleased the fore-most among serpents. When I sprinkled a second time, I pleased the Gandharvās and the Apsarās. When I poured towards north, I opened the gate of heaven. By pouring down water to the west of the altar, I ensured rain on this earth. When I brought the sacrifice to a close, whatever was wanting on this earth, those I bestowed on it (I made up all deficiencies on this earth). Śauceya said, "Revered one ! We too know this much in common. Again I want to ask you a question, O great one." "Ask, Oh! Prācīnayogya", said Uddālaka.

6. He said, "At that time when those fires are taken out and the vessels brought down and you are about to offer, if the offering fire gets extinguished, do you know what harm will befall the one who offers?" He replied, "I know; ere long, his eldest son would die, if the one who offers does not know this (*vidyā*); but since I have that knowledge, I have overcome that." "What is that knowledge and what is the expiation ?" asked Śauceya. "The *prāṇa* of the mouth has entered the *udāna* and I should make an offering in the Gārhapatya fire. That is the expiation and thereby I don't comit any wrong", said Uddālaka. "This much we both know in common; again I want to ask you a question, sir." "Do ask, Prācīnayogya", said Uddālaka.

7. He asked – "If at that time, the Gārhaptaya fire is to get extinguished, do you know what calamity it portends to the one who makes the offering and what is the attonement thereof ? He said "I know; the master of the house would soon die, in the case of one who does not know (the *vidyā*) and since I know it, I have withstood it"– said Uddālaka. "What is that *vidyā* and what is the attonement?" "It means that the *udāna* (upward breath) has entered the *prāṇa* and I would make offering in the *Āhavanīya* fire, this is the attonement. Thereby I don't comit any wrong"– said Uddālaka. "This much we both know in common; but I want to ask you a question, sir" – said Śauceya. "Go ahead" said the other.

स होवाच यत्र त एतस्मिन्नेव कालेऽन्वाहार्यपचनोऽनुगच्छेद्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुरा चिरादस्य सर्वे पशवो म्रियेरन्यस्यैतदविदितः स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदितं का प्रायश्चित्तिरिति व्यान उदानमप्यगादिति गार्हपत्य आहुतिं जुहुयाः सैव प्रायश्चित्तिर्न तदागः कुर्वीयेत्येतन्नौ भगवन्त्सहेति होवाच शौचेयो ज्ञसः प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति॥८॥

स होवाच यत्र त एतस्मिन्नेव काले सर्वेऽग्नयोऽनुगच्छेयुर्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुरा चिरादस्यादायादं कुलः स्याद्यस्यैतदविदितः स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदितं का प्रायश्चित्तिरिति पुरा चिरादग्निं मथित्वा यां दिशं वातो वायात्तां दिशमाहवनीयमुद्धृत्य वायव्यमाहुतिं जुहुयाः स विद्याः समृद्धं मेऽग्निहोत्रः सर्वदेवत्यं वायुः ह्येव सर्वाणि भूतान्यपियन्ति वायोः पुनर्विसृज्यन्ते सैव प्रायश्चित्तिर्न तदागः कुर्वीयेत्येतन्नौ भगवन्त्सहेति होवाच शौचेयो ज्ञसः प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति॥९॥

स होवाच यत्र त एतस्मिन्नेव काले निवाते सर्वेऽग्नयोऽनुगच्छेयुर्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाचाप्रियमेवास्मिँल्लोके पश्येताप्रियममुष्मिन्यस्यैतदविदि- तः स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदितं का प्रायश्चित्तिरिति पुरा चिरादग्निं मथित्वा प्राञ्चमाहवनीयमुद्धृत्य जघनेनाहवनीयमुपविश्याहमेवैनत्पिबेयः स विद्याः समृद्धं मेऽग्निहोत्रः

8. He said – "If at that very time, the *Dakṣiṇāgni* is to get extinguished, what danger awaits the one who makes the offering?" Uddālaka said — "I know; very soon all his cattle will die, if he does not happen to know (the *vidyā*); I have got over it by my knowledge." "What is that knowledge and what is the expiation ?" asked Śauceya. "It means the *vyāna* (the pervading breath) has entered the *udāna* and I would make an offering in the Gārhapatya fire and that is the expiation; thus knowing. I don't commit any wrong" – replied Uddālaka. "This much both of us know in common. Again I want to ask you a doubt, sir". "Do ask" said Uddālaka.

9. He asked "If at that very time, all the fires are to get extinguished, do you know what evil effect will befall that one who makes the offering?" I do know; in the case of one who does not know (the *vidyā*), his family will very soon be devoid of any heirs. But I could avert that by my knowledge (of that *vidyā*)" - said Uddālaka. "What is that *vidyā* and what is atonement ?"– asked Śauceya. "I would quickly churn out fire (afresh), take out the Āhavanīya in the direction where the wind blows and make an offering to Vāyu." I would thereby conclude that an Agnihotra is a success, since it would belong to all the dieties. Because all beings get absorbed in Vāyu and are again produced out of Vāyu. This would be the atonement and I should not be comitting that wrong (since I know the *vidyā*). "This much, O sir, we both know in common. Again I would ask you a question" – said Śauceya. "You may do so, O Prācīnayogya" said the other.

10. He asked, "At that very time, if all the fires happen to get extinguished and there is no wind blowing (to lift out the Āhavanīya from the freshly churned Agni) what ill-fate it indicates to the one who makes the offering?" He replied, "I know; he would witness only unpleasant things in this world and unpleasant things in the world beyond, if he were unaware (of the *vidyā*); but I know it and so I have overcome that", said Uddālaka. "What is that *vidyā* and what is the expiation?" Asked Śauceya. "I would quickly churn out the fire (afresh) and take the Āhavanīya out of it and move eastwards. After sitting behind it, I would myself drink (the Agnihotra milk). That will make me consider that my Agnihotra is a success, since it belongs to all the deities. For, all beings indeed merge into the Brāhmaṇa and all beings emerge again from out of the Brāhmāṇa. That will be the expiation and I would not commit that wrong (since I know this *vidyā*)." Śauceya said, "This of course, I did not know, sir; here are the *samidhās* to

सर्वदेवत्यं ब्राह्मणꣳ ह्येव सर्वाणि भूतान्यपियन्ति ब्राह्मणात्पुनर्विसृज्यन्ते सैव प्रायश्चित्तिर्न तदागः कुर्वीयेत्यथ वा अहमेतन्नावेदिषमिति होवाच शौचेयो ज्ञस इमानि समित्काष्ठान्युपायानि भगवन्तमिति स होवाच यदेवं नावक्ष्यो मूर्धा ते व्यपतिष्यदेह्युपेहीति तथेति तꣳ होपनिन्ये तस्मै हैताꣳ शोकतरां व्याहृतिमुवाच यत्सत्यं तस्मादु सत्यमेव वदेत्॥१०॥इति तृतीयं ब्राह्मणम्

चतुर्थं ब्राह्मणम्

ब्रह्मचर्यमागामित्याह ब्रह्मण एवैतदात्मानं निवेदयति ब्रह्मचार्यसानीत्याह ब्रह्मण एवैतदात्मानं परिदधात्यथैनमाह को नामासीति प्रजापतिर्वै कः प्रजापत्यमेवैनं तत्कृत्वोपनयते॥१॥

अथास्य हस्तं गृह्णातीन्द्रस्य ब्रह्मचार्यस्यग्निराचार्यस्तवाहमाचार्यस्तवासावित्येते वै श्रेष्ठे बलिष्ठे देवते एताभ्यामेवैनꣳ श्रेष्ठाभ्यां बलिष्ठाभ्यां देवताभ्यां परिदधाति तथा हास्य ब्रह्मचारी न काञ्चनार्तिमार्च्छति न स य एवं वेद॥२॥

अथैनं भूतेभ्यः परिदधाति प्रजापतये त्वा परिददामि देवाय त्वा सवित्रे परिददामीत्येते वै श्रेष्ठे वर्षिष्ठे देवते एताभ्यामेवैनꣳ श्रेष्ठाभ्यां वर्षिष्ठाभ्यां देवताभ्यां परिददाति तथा हास्य ब्रह्मचारी न काञ्चनार्तिमार्च्छति न स य एवं वेद॥३॥

अद्भ्यस्त्वौषधीभ्यः परिददामीति तदेनमद्भ्यश्चौषधिभ्यश्च परिददाति द्यावापृथिवीभ्यां त्वा परिददामीति तदेनमाभ्यां द्यावापृथिवीभ्यां परिददाति ययोरिदꣳ सर्वमधि विश्वेभ्यस्त्वा भूतेभ्यः परिददाम्यरिष्ट्या इति तदेनꣳ सर्वेभ्योभूतेभ्यः परिददात्यटिष्ट्यै तथा हास्य ब्रह्मचारी न काञ्चनार्तिमार्च्छति न स य एवं वेद॥४॥

form the fuel and I will be you pupil, O revered sir." Uddālaka said, "If you had not spoken (confessed your ignorance and volunteered to be my pupil) your head would have blown out. Come, and be my pupil." He said, "Yes, sir." He (Uddālaka) admitted him as a student and taught him that *vyāhṛti* which overcomes misery; namely, the truth. Therefore one should speak only truth. (Third Brāhmaṇa Ends.)

BRĀHMAṆA IV

1. He (a prospective student) announces, "I have come for *brahmacarya* (I seek studentship under you)." Thereby, he reports himself to Brahman (knowledge or *vidyā* on spiritualism). He says, "Let me be a Brahmacārin." And thereby offers himself to the Brahman. Then (the *guru*) says, "*ko nāmāsi*?" (Literally it means "of what name you are" but it really means "you bear the name *Ka*") *Ka* is Prajāpati and he thus initiates him after making him one belonging to Prajāpati.

2. He (*guru*) holds his right hand while chanting "You are the disciple of Indra; Agni is the teacher; I am your teacher" (thus saying he calls him by his name). These two (Indra and Agni) are the greatest and mightiest of gods and to these two greatest and mightiest of gods, he entrusts him. And thus his disciple does not suffer any harm; nor who knows this (suffers any harm).

3. He then entrusts him to the *bhūtas* (gods of nature) "I entrust you to Prajāpati; to the god Savitā, I entrust you." These are the two most respected and most important deities and he entrusts him to these most respected and most important deities. Thereby his (*guru's*) *brahmacārin* does not meet with any kind of suffering. Those who know this also do not meet with any kind of suffering.

4. "I entrust you to the waters, to the plants." Thus he entrusts the disciple to the waters and plants. "I entrust you to the heaven and earth" and thereby he entrusts him to heaven and earth. "To all deities of nature I entrust you to be guarded against injuries." Thereby he places him under the care of all deities of nature, for protection from injury. Thereby the *brahmacārin* does not suffer any harm nor the one who knows thus.

ब्रह्मचार्यसीत्याह ब्रह्मण एवैनं तत्परिददात्यपोऽशानेत्यमृतं वा आपोऽमृतमशानेत्येवैनं तदाह कर्म कुर्विति वीर्यं वै कर्म वीर्यं कुर्वित्येवैनं तदाह समिधमाधेहीति समिन्त्स्वात्मानं तेजसा ब्रह्मवर्चसेनेत्येवैनं तदाह मा सुषुप्था इति मा मृथा इत्येवैनं तदाहापोऽशानेत्यमृतं आपोऽमृतमशानेत्येवैनं तदाह तदेनमुभयतोऽमृतेन परिगृह्णाति तथा हास्य ब्रह्मचारी न काञ्चनार्तिमार्च्छति न स य एवं वेद॥५॥

अथास्मै सावित्रीमन्वाह ताꣳ ह स्मैतां पुरा संवत्सरेऽन्वाहुः संवत्सरसंमिता वै गर्भाः प्रजायन्ते जात एवास्मिꣳस्तद्वाचं दध्म इति॥६॥

अथ षट्सु मासेषु षड्वा ऋतवः संवत्सरस्य संवत्सरसंमिता गर्भाः प्रजायन्ते जात एवास्मिꣳस्तद्वाचं दध्म इति॥७॥

अथ चतुर्विꣳशत्यहे चतुर्विꣳशतिर्वै संवत्सरस्यार्धमासाः संवत्सरसंमिता वै गर्भाः प्रजायन्ते जात एवास्मिꣳस्तद्वाचं दध्म इति॥८॥

अथ द्वादशाहे द्वादश वै मासाः संवत्सरस्य संवत्सरसंमिता वै गर्भाः प्रजायन्ते जात एवास्मिꣳस्तद्वाचं दध्म इति॥९॥

अथ षडहे षड्वा ऋतवः संवत्सरस्य संवत्सरसंमिता वै गर्भाः प्रजायन्ते जात एवास्मिꣳस्तद्वाचं दध्म इति॥१०॥

अथ त्र्यहे त्रयो वा ऋतवः संवत्सरस्य संवत्सरसंमिता वै गर्भाः प्रजायन्ते जात एवास्मिꣳस्तद्वाचं दध्म इति॥११॥

तदपि श्लोकं गायन्त्याचार्यो गर्भी भवति हस्तमाधाय दक्षिणं तृतीयस्याꣳ स जायते सावित्र्या

5. "You are a *brahmacārin*", he says. Thereby he entrusts him to the Brahman itself. He further commands him, "sip water"–water is indeed nectar (he means) "taste nectar." "Do your work"–work means strength and he only says "exert yourself." "Offer *samidhā* (on the fire)." He thereby tells him, "Enkindle your mind with brilliance and Brahmanic lustre." "Do not sleep (during day time)" – he really means do not die. (Again) he says, "sip water" – water is nectar and what he means is "taste nectar." Thus he encloses him on both sides with nectar (the starting command and the ending command of "sip water"). By this, the *brahmacārin* is insulated from all suffering; he who knows this also does not suffer.

6. He then teaches him the Sāvitrī (*mantra*). Originally they taught this only at the end of the year (of studentship), on the plea that a child is born only after a pregnancy period of one year and let us impart speech to him soon after his birth.

7. Or (the Sāvitrī is taught) after six months on the ground – A year has six seasons and the children are delivered after one year's pregnancy and let us impart speech unto him soon after he is born.

8. Or on the twenty-fourth day (after initiation), on the ground – "There are twenty-four fortnights for a year and children are born after one year's pregnancy and let us impart speech to him soon after he is born."

9. Or on the twelth day (after initiation)for there are twelve months for a year and children are born after one year's pregnancy. "Let us impart speech into him soon after he is born" – so he thinks.

10. Or on the sixth day; for, there are six seasons for a year and children are born after one year's pregnancy. "Let us impart speech into him soon after he is born"– so he thinks.

11. Or on the third day; for, there are three seasons for a year and children are born after a pregnancy of one year. So he thinks, "Let us put speech into him as soon as he is born."

12. In this context they recite a verse. "The *acārya* bears him in the womb by placing his right hand on the disciple and in the third night he

सह ब्राह्मण इति सद्यो ह त्वाव ब्राह्मणायानुब्रूयादाग्नेयो वै ब्राह्मणः सद्यो वा अग्निर्जायते तस्मात्सद्य एव ब्राह्मणायानुब्रूयात्॥१२॥

ताꣳ हैतामेके सावित्रीमनुष्टुभमन्वाहुर्वाग्वा अनुष्टुप्तदस्मिन्वाचं दध्म इति न तथा कुर्याद्यो हैनं तत्र ब्रूयादा न्वा अयमस्य वाचमदित मूको भविष्यतीतीश्वरो ह तथैव स्यात्तस्मादेतां गायत्रीमेव सावित्रीमनुब्रूयात्॥१३॥

अथ हैके दक्षिणतस्तिष्ठते वासीनाय वान्वाहुर्न तथा कुर्याद्यो हैनं तत्र ब्रूयाद्बुल्बं न्वा अयमिममजीजनत बुल्बो भविष्यतीतीश्वरो ह तथैव स्यात्तस्मात्पुरस्तादेव प्रतीचे समीक्षमाणायानुब्रूयात्॥१४॥

तां वै पच्छोन्वाह त्रयो वै प्राणाः प्राण उदानो व्यानस्तानेवास्मिꣳस्तद्दधात्यथार्धर्चशो द्वौ वा इमौ प्राणौ प्राणोदानावेव प्राणोदानावेवास्मिꣳस्तद्दधात्यथ कृत्स्नामेको वा अयं प्राणः कृत्स्न एव प्राणमेवास्मिꣳस्तत्कृत्स्नं दधाति॥१५॥

तदाहुर्न ब्राह्मणं ब्रह्मचर्यमुपनीय मिथुनं चरेद्गर्भो वा एष भवति यो ब्रह्मचर्यमुपैति नेदिमं ब्राह्मणं विषिक्ताद्रेतसो जनयानीति तदु वा आहुः काममेव चरेद्वै यो वा इमाः प्रजा दैव्यश्चैव मानुष्यश्च ता वा इमा मानुष्यः प्रजाः प्रजननात्प्रजायन्ते छन्दाँसि वै दैव्यः प्रजास्तानि मुखतो जनयते तत एनं जनयते तस्मादु काममेव चरेत्॥१६॥

तदाहुर्न ब्रह्मचारी सन्मध्वश्नीयादोषधीनां वा एष परमो रसो यन्मधु नेदन्नाद्यस्यान्तं गच्छानीत्यथ ह स्माह श्वेतकेतुरारुणेयो ब्रह्मचारी सन्मध्वश्नन्त्स्त्रय्यै वा एतद्विद्यायै शिष्टं यन्मधु स तु रसो

(the disciple) is born as a Brahmin along with the Sāvitrī." Nevertheless, (in spite of the alternative timings said above), let him impart Sāvitrī at once, for the Brāhmana belongs to Agni and Agni is born at once by churning. Therefore he should impart to the Brāhmaṇa at once.

13. Now some people impart that Sāvitrī which is in Anuṣṭubh, saying, "Anuṣṭubh is speech and let us impart speech unto him." But let him not do so; for in that case, if someone were to say of him, "this student has certainly taken away his (the teacher's) speech, the latter will become dumb." That would surely come true. Let him therefore teach him that Sāvitrī in the Gāyatrī (metre).

14. Some impart it (Sāvitrī) to him while he (the pupil) is standing or sitting to his (teacher's) right. Let him not do so. If he does so and somebody remarks, "this teacher has made him (the student) born sideways, he (the pupil) will turn away from him"; then that would indeed, come true. Let him therefore impart to him in an eastern direction with the student facing him (towards the west).

15. He first recites it in *pādas* (i.e. three *pādas* one by one), corresponding to the three breathings; the *prāṇa*, the *udāna* and the *vyāna*. Thus he puts into him these (breathings). Then he (recites) in half-verses, corresponding to these two *prāṇas*; namely, the *prāṇa* and *udāna*. Thereby he puts into him these two breathings. Then (he recites) the whole verse; corresponding to this one; namely, *prāṇa*. Thereby he puts his entire *prāṇa* into the whole of him.

16. Now they say, "When one has initiated a Brāhmaṇa to the *brahmacarya* order, he should not have sexual intercourse, lest he should generate this Brāhmaṇa from a cast seed; for he who is initiated into *brahmacarya* becomes an embryo." They also say in this matter, "He may (have sexual intercourse) if he so chooses. For these beings are of two kinds; the divine and the human. The human ones are born out of the procreative organs and these Vedic *mantras* like Gāyatrī are divine beings, generated from the mouth. It is from there (the mouth) that he (teacher) produces him and hence he may, if he so chooses, do so (have intercourse)."

17. They also say, "One who has entered *brahmacarya* should not eat honey; for honey is the ultimate essence of plants." But Śvetaketu, son of

यस्येदृच्छिष्टमिति यथा ह वा ऋचं वा यजुर्वा साम वाभिव्याहरेत्तादृक्तद्य एवं विद्वान् ब्रह्मचारी सन्मध्वश्नाति तस्मादु काममेवाश्नीयात्॥१७॥ इति चतुर्थं ब्राह्मणम्॥

पञ्चमं ब्राह्मणम्

देवान्वा ऊर्ध्वान्त्स्वर्गं लोकं यतोऽसुरास्तमसाऽन्तरदधुस्ते होचुर्न वा अस्यान्येन सत्रादपघातोऽस्ति हन्त सत्रमासामहा इति ते शताग्निष्टोमꣳ सत्रमुपेयुस्ते यावदासीनः परापश्येत्तावतस्तमोऽपाघ्नतैवमेव शतोक्थ्येन यावत्तिष्ठन्परापश्येत्तावतस्तमोऽपाघ्नत॥१॥

ते होचुरप वाव तमो हन्महे न त्वेव सर्वमिव हन्त प्रजापतिं पितरं प्रत्ययामेति ते प्रजापतिं पितरं प्रतीत्योचुरसुरा वै नो भगव ऊर्ध्वान्त्स्वर्गं लोकं यतस्तमसान्तरदधुस्ते शताग्निष्टोमꣳ सत्रमुपैम ते यावदासीनः परापश्येत्तावतस्तमोऽपाहन्मह्येवमेव शतोक्थ्येन यावत्तिष्ठन्परापश्येत्तावतस्तमोऽपाहन्महि प्र नो भगवञ्च्छाधि यथासुरꣳ स्तमोऽपहत्य सर्वं पाप्मानमपहत्य स्वर्गं लोकं प्रज्ञास्याम इति॥२॥

स होवाचासर्वक्रतुभ्यां वै यज्ञाभ्यामगन्त यदग्निष्टोमेन चोक्थ्येन च शतातिरात्रꣳ सत्रमुपैत तेनासुराꣳ स्तमोऽपहत्य सर्वं पाप्मानमपहत्य स्वर्गं लोकं प्रज्ञास्यथेति ते शतातिरात्रꣳ

Āruṇi, while a student, was eating honey and said, "This honey is the remainder of the triple *vidyā* (the three Vedas). He who has this remainder portion he is himself the essence." If one understands this (truth) as Brahmacārin and eats honey, he is (virtually) reciting the *Ṛk* or *Yajus* or *Sāman*. Therefore one can as well take honey. (Fourth Brāhmaṇa Ends.)

BRĀHMAṆA V

1. When the gods were going upwards towards the heavens, the Asuras enveloped them with darkness. They (gods) said (among themselves), "There is no other way than by (performing) a *satra* sacrifice, this (darkness) can be dispelled. So let us sit in a sacrificial session." They started a sacrificial session of a hundred Agniṣṭomas and drove away the darkness as far as one could see it sitting. In like manner they (the Yajamānas) entering a session of hundred *ukthyas* dispelled the darkness as far as one may see standing.

2. They said, "Well, we may be able to dispel the darkness (by three hundred Agniṣṭomas) but not the whole of it. Come; let us consult father Prajāpati." They went to father Prajāpati and asked, "O Lord, Asuras enveloped us with darkness when we were proceeding upwards to the heavens. We performed a *satra* of hundred Agniṣṭoma and dispelled the darkness as far as we could see while sitting. In like manner, by performing hundred *ukthyas*, we could dispel darkness as far as one could see, while standing. Please teach us how we can dispel the Asuras and darkness (created by them) and destroy all evil and go to the heavenly world."

3. He (Prajāpati) said, "Alas ! you proceeded not with a sacrifice involving all the Kratūs, when you performed Agniṣṭoma and *ukthya*." You perform the *satra* involving hundred *Atirātras* and thereby, you can destroy the Asuras and the darkness, remove all evil and proceed to the heavenly world." They (accordingly) performed the *satra yāga* involving hundred *Atirātras*. By that they vanquished all the Asurās and darkness and destroyed all evils and reached the heavenly world. In this (performance of hundred *Atirātra*), during the first fifty days, the *Sāmans* to be chanted in the night, extended into the (next) day and the *Sāmans* to be recited in the day, extended into the (following) night. (In the *Atirātra saṁsthā*, the *Āśvina śastra* started in

सत्रमुपेयुस्तेनासुराꣳ स्तमोऽपहत्य सर्वं पाप्मानमपहत्य स्वर्गं लोकं प्रजज्ञुस्तेषामर्वाक्पञ्चाशेष्वेवाहस्वहरभि रात्रिसामानि परीयू रात्रिमभ्यहः सामानि॥३॥

ते होचुरमुहाम वै न प्रजानीमो हन्त प्रजापतिमेव पितरं प्रत्ययामेति ते प्रजापतिमेव पितरं प्रतीत्योचुरहन्नो रात्रिसामानि रात्र्यामन्हो भवन्ति नः। विपश्चिद्यज्ञान्मुग्धान् विद्वान् धीरोऽनुशाधि न इति तान् हैतदुपजगौ महाहिमिव वै ह्रदाद्बलीयानन्ववेत्य। अनुत्तस्वादा- स्थानात्ततः सत्रं न तायत इत्याश्विनं वै वः शस्यमानं प्रातरनुवाकमास्थानादनुत्त यमास्थानादनुध्वं धीराः सन्तो अधीरवत्। प्रशास्त्रा तमुपेत शनैरप्रतिशꣳ सतेति ते होचुः कथं नु भगवः शस्तं कथमप्रतिशस्तमिति॥४॥

स होवाच यत्र होताश्विनꣳ शꣳसन्नाग्नेयस्य क्रतोर्गायत्रस्य छन्दसः पारं गच्छात्तत्प्रतिप्रस्थाता वसतीवरीः परिहृत्य मैत्रावरुणस्य हविर्धानयोः प्रातरनुवाकमुपाकुरुतादुच्चैर्होता शꣳसति शनैरितरो जञ्जप्यमान इवान्वाह तन्न वाचा वाचं प्रत्येति न छन्दसा छन्दः परिहिते प्रातरनुवाके यथायतनमेवोपाꣳश्वन्तर्यामौ हुत्वा द्रोणकलशे पवित्रं प्रपीड्य निदधाति तिरोन्ह्यैश्चरित्वा

the previous night, ends only on the next morning, after sunrise. Then follows the remaining rituals of the previous night. Thus two to three hours of the following day are taken away by the previous night's items and correspondingly, the day's functions do not get completed before sunset and so it over-extends to the night).

4. They said (among themselves), "We are now in a fix and know not what to do. Let us approach father Prajāpati." Going to father, Prajāpati, they said, "Our night-hymns happen to be (chanted) in day time and the day-hymns at night. O wise one advise us, who are in confusion, regarding the sacrifice." He (Prajāpati) sang (explained to them with an illustration), "the great serpent staying in a big pond is chased as it were by a more powerful one (foe) and driven away from its abode. (The *Prātar anuvāka* is compared to the great serpent which has been driven away or made to recede by the *Āśvina śastra* which is more powerful). Hence the sacrifice does not develop (properly). The *Āśvina śastra* which you recite (similarly) gets uprooted from the *Prātar anuvāka* (morning schedule) and you in spite of your wisdom, have driven it away from its place like unwise persons. It should have been carried forward slowly (in a low-tone) by the Praśāstrā without causing hindrance to the Hotā in his work." "(i.e. even while the Hotā is busy with the *Āśvina śastra,* that *Prātar anuvāka* should be quietly carried on by the Praśāstrā (Maitra-Varuṇa) so that the *Prātar anuvāka* is not out of the time schedule)." Then they asked – "O Lord, how then that (*Āśvina śastra*) becomes one (properly) recited and how the recitation not disturbed (by the *Prātar anuvāka*)?"

5. He (Prajāpati) said, "When the Hotā, reciting the *Āśvina śastra* reaches the end of the Gāyatra metre of the *Āgneya Kratu,* then the Pratiprasthātā should carry round the *Vasatīvarī* water and recite the *Prātar anuvāka* to (the hearing of) Maitrā-Varuṇa, in between the two *Havirdhāna* carts. (the *Āśvina śastra* has three divisions - Āgneya, Uṣasya and Āśvin and each has chants in seven metres starting from Gāyatrī. So when the chants in Gāyatra of the first division ends, the Pratiprasthātā should move to the *Havirdhāna* carts carrying the *Vasatīvarī* water and chant the *Prātar anuvāka* to the Maitrā-Varuṇa seated there)." The Hotā recites the *Āśvina śastra* in a loud voice and the other (Maitrā-Varuṇa) recites (the *Prātar anuvāka*) in a low voice, only just muttering it. This way he does not disturb the Hotā's recitation with his, nor he counters metre by metre. When the *Prātar anuvāka* is over,

प्रत्यञ्चः प्रतिपरेत्य तिरोन्ह्यानेव भक्षयाध्वा अथानुपूर्वं यज्ञपुच्छꣳ सꣳस्थाप्य य ऊर्ध्वा अन्तर्यामाद्ग्रहास्तान् गृहीत्वा विप्रुषाꣳ होमः हुत्वा सन्तनिं च बहिष्पवमानेन स्तुत्वाऽहरेव प्रतिपद्याध्वा इति॥५॥

तदेतेभिः श्लोकाश्चतुर्भिः सैन्धवैर्युक्तैर्धीरा व्यजहुस्तमः विद्वाꣳसो ये शतक्रतुदेवाः सत्रमतन्वतेति चत्वारो ह्यत्र युक्ता भवन्ति द्वौ होतारौ द्वावध्वर्यू पवेर्नु शक्वेव हनूनि कल्पयन्नन्होरन्तौ व्यतिषजन्त धीराः न दानवा यज्ञियं तन्तुमेषां विजानीमो विततं मोहयन्ति नः। पूर्वस्याह्नः परिशिꣳषन्ति कर्म तदुत्तरेणाभिवितन्वतेऽन्हा दुर्विज्ञानं काव्यं देवतानाꣳ सोमाः सोमैर्व्यतिषक्ताः प्लवन्ते। समानान्त्सदमुक्षन्ति हयान्काष्ठभृतो यथा पूर्णान् परिस्रुतः कुम्भाञ्जनमेजयसादन इत्यसुररक्षसान्यपेयुः॥६॥इति पञ्चमं ब्राह्मणम् ॥

षष्ठं ब्राह्मणम्

पञ्चैव महायज्ञास्तान्येव महासत्राणि भूतयज्ञो मनुष्ययज्ञः पितृयज्ञो देवयज्ञो ब्रह्मयज्ञ इत्यहरहर्भूतेभ्यो बलिꣳ हरेत्तथैतं भूतयज्ञꣳ समाप्नोत्यहरहर्दद्यादोदपात्रात्तथैतं मनुष्ययज्ञꣳ समाप्नोत्यहरहः स्वधा कुर्यादोदपात्रात्तथैतं पितृयज्ञꣳ समाप्नोत्यहरहः स्वाहाकुर्यादाकाष्ठात्तथैतं देवयज्ञꣳ समाप्नोति॥१॥

अथ ब्रह्मयज्ञः स्वाध्यायो वै ब्रह्मयज्ञस्तस्य वा एतस्य ब्रह्मयज्ञस्य वागेव जुहूर्मन उपभृच्चक्षुर्ध्रुवा

the Prastotā should make the offerings of the *Upāṁśu graha* and the *Antaryāma graha* in time, press out the straining cloth and puts it in the *Droṇa kalaśa.* After offering the fermented *Soma,* he should return to the *sadas* and drink the remaining portion of the fermented *Soma* (from those *graha* cups). Then he should complete the *Yajñapuccha* (the last rituals of the sacrifice) according to the rules, take up the *Soma grahas* placed behind the *Antaryāma* cup, offer drops from them (into the fire) and recite Santāni and Bahiṣpavamāna *stotras* and attend to the day-rituals.

6. There are these verses in this connection — "Those learned gods who caused the *Śatakratu* (sacrifice involving hundred *Soma yāgas*) performed, they dispelled the darkness far away by means of four hundred horses." Here indeed four (priests) are harnessed (pressed into service) – two Hotās and two Adhvaryus. "Like a craftsman fixing a spike to the spear, the wise ones coupled the ends of the two days. Now the Asuras will not, we are sure, disturb the sacrificial thread (which we have learnt from Prajāpati)." "Even when the previous day's work is unfinished, they carry it through on the following day – it is indeed difficult to understand the wisdom of the gods; streams of *Soma* (of the previous day) flow interlinked with streams of *Soma* (of the following day) – over as the horses (of Janamejaya) when they have performed their task, have (sweet drinks) poured out of jars emptied for them and are pleased with liquor in the house of King Janamejaya", then the Asuras-Rākṣasas went away. (Fifth Brāhmaṇa Ends.)

BRĀHMAṆA VI

1. There are five *Mahā yajñas* (great sacrifices) and they are indeed the great *satra* sacrifices. They are the *Bhūtayajña,* the *Manuṣyayajña,* the *Pitṛyajña,* the *Devayajña* and the *Brahmayajña.* Day by day one should offer *bali* (food) to living beings and that constitutes the *Bhūtayajña.* Every day one should offer (hospitality) to guests upto (the offering of) a jar of water and thus he performs the *Manuṣyayajña.* Day by day, one should offer (to the *pitṛs*) with the (uttering of) *svadhā,* alongwith (or at least in the form of) pot of water and that consitutes the *Pitṛyajña.* Every day one should make offerings, at least a log of wood, with (the utterance of *svāhā* into the fire) for the gods; that consitutes the *Devayajña.*

2. Now about the *Brahmayajña* — *Brahmayajña* means reciting one's own Veda *śākhā* (that branch of Veda traditionally studied in his family).

मेधा स्रुवः सत्यमवभृथः स्वर्गो लोक उदयनं यावन्तꣳ ह वा इमां पृथिवीं वित्तेन पूर्णां ददल्लोकं जयति त्रिस्तावन्तं जयति भूयाꣳसं चाक्षय्यं य एवं विद्वानहरहः स्वाध्यायमधीते तस्मात्स्वाध्यायोऽध्येतव्यः॥२॥

पय आहुतयो ह वा एता देवानां यदृचः स य एवं विद्वानृचोऽहरहः स्वाध्यायमधीते पय आहुतिभिरेव तद्देवाꣳस्तर्पयति त एनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः संपद्भिर्घृतकुल्या मधुकुल्याः पितृन्त्स्वधा अभिवहन्ति॥३॥

आज्याहुतयो ह वा एता देवानां यद्यजूꣳषि स य एवं विद्वान् यजूꣳष्यहरहः स्वाध्यायमधीत आज्याहुतिभिरेव तद्देवाꣳस्तर्पयति त एनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः संपद्भिर्घृतकुल्या मधुकुल्याः पितॄन्त्स्वधा अभिवहन्ति॥४॥

सोमाहुतयो ह वा एता देवानां यत्सामानि स य एवं विद्वान्त्सामान्यहरहः स्वाध्यायमधीते सोमाहुतिभिरेव तद्देवाꣳस्तर्पयति त एनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः संपद्भिर्घृतकुल्या मधुकुल्याः पितॄन्त्स्वधा अभिवहन्ति॥५॥

मेद आहुतयो ह वा एता देवानां यदथर्वाङ्गिरसः स य एवं विद्वानथर्वाङ्गिरसोऽहरहः स्वाध्यायमधीते मेद आहुतिभिरेव तद्देवाꣳस्तर्पयति त एनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रेत्तसा सर्वात्मना सर्वाभिः पुण्याभिः सम्पद्भिर्घृतकुल्या मधुकुल्याः पितॄन्त्स्वधा अभिवहन्ति॥६॥

For this *Brahmayajña*, speech is the *juhū*; mind is the *upabhṛt*, eye, its *dhruva*; intelligence is its *sruva*; truth is its *avabhṛta* and the heavenly world, its *udayana* (finale). Whatever worlds one gains by giving as gift this entire earth covered with wealth, thrice that and much more and imperishable (worlds) he gains who knowing this, recites his Vedic lesson day by day. Therefore let him recite his Veda (*śākhā*) every day.

3. These *Ṛk* (verses recited in *Brahmayajña*) are milk-offerings to the gods. One who knows thus and recites the *Ṛk* (verses) in his *svādhyāya* day by day, virtually pleases the gods with milk-offerings and they pleased (by these) make him happy with wealth, well-secured, with breath (longevity of life) with vitality; with well-being of his whole body and with all auspicious prosperities. Rivers of *ghee* and rivers of honey flow as *svadhā* offerings to his *pitṛs*.

4. These *Yajus* (formulas recited in *Brahmayajña*) are *ghee*-offerings to the gods. One who knows thus and recites the *Yajus* (formulas) in his *svādhyāya* everyday, virtually pleases the gods with *ghee* offerings and they pleased (by these) make him happy with wealth, well-secured, with breath (longevity of life), with vitality; with well-being of his whole body and with all auspicious prosperities. Rivers of *ghee* and rivers of honey flow as *svadhā* offerings to his *pitṛs*.

5. These *Sāmans* (chants recited in *Brahmayajña*) are *Soma*-offerings to the gods. One who knows thus and recites the *Sāman* (chants), in his *svādhyāya* day by day, virtually pleases the gods with *Soma*-offerings and they pleased (by these) make him happy with wealth, well-secured, with breath (longevity of life), with vitality; with well-being of his whole body and with all auspicious prosperities. Rivers of *ghee* and rivers of honey flow as *svadhā* offerings to his *pitṛs*.

6. These *Atharva-Āṅgirasa* (passages recited in *Brahmayajña*) are fat-offerings to the gods. One who knows thus and recites *Atharva* (passages) in his *svādhyāya* every day, virtually pleases the gods with fat-offerings and they pleased (by these) make him happy with wealth, well-secured, with breath (longevity of life); with vitality, with well-being of his whole body and with all auspicious prosperities. Rivers of *ghee* and rivers of honey flow as *svadhā* offerings to his *pitṛs*.

मध्वाहुतयो ह वा एता देवानां यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशꣳस्यः स य एवं विद्वाननुशासनानि विद्या वाकोवाक्यमितिहासपुराणं[९] गाथा नाराशꣳसीरित्यहरहः स्वाध्यायमधीते मध्वाहुतिभिरेव तद्देवाꣳस्तर्पयति त एनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रेतसा स मना सर्वाभिः पुण्याभिः सम्पद्भिर्घृतकुल्या मधुकुल्याः पितॄन्त्स्वधा अभिवहन्ति॥७॥

तस्य वा एतस्य ब्रह्मयज्ञस्य चत्वारो वषट्कारा यद्वातो वाति यद्विद्योतते यत् स्तनयति यदवस्फूर्जति तस्मादेवं विद्वाते वाति विद्योतमाने स्तनयत्यवस्फूर्जत्यधीयीतैव वषट्काराणामच्छंवषट्कारायाति ह वै पुनर्मृत्युं मुच्यते गच्छति ब्रह्मणः सात्मताꣳ स चेदपि प्रबलमिव न शक्नुयादप्येकं देवपदमधीयीतैव तथा भूतेभ्यो न हीयते॥८॥इति षष्ठं ब्राह्मणम्॥

सप्तमं ब्राह्मणम्

अथातः स्वाध्यायप्रशꣳसा प्रिये स्वाध्यायप्रवचने भवतो युक्तमना भवत्यपराधीनोऽहरहरर्थान्त्सा-दयते सुखꣳ स्वपिति परमचिकित्सक आत्मनो भवतीन्द्रियसंयमश्चैकारामता च प्रज्ञावृद्धिर्यशो

९. इतिहास : पुराणं My, H

7. The *Anuśāsanāni* (Vedic injunctions on duties), *vidyā* (Vedic commands on *upāsanā*); *Vākovākayas* (metaphysical discussion in the Brāhmaṇa texts); *Itihāsa* (Brāhmaṇa texts dealing with cosmology etc.); *Purāṇa* (historical narratives found in the Brāhmaṇās); *Gāthā* (illustrative statement in Brāhmaṇa texts); *Nārāśaṁsas* (Brāhmaṇa passages in praise of individuals) are the honey offerings to the gods and who knows thus and studies them day by day, virtually pleases the gods with honey-offerings and they pleased (by these) make him happy with wealth, well-secured, with breath (longevity of life); with vitality, with well-being of his whole body and with all auspicious prosperities. Rivers of *ghee* and rivers of honey flow as *svadhā* offerings to his *pitṛs*.

8. This *Brahmayajña* has four *vaṣaṭkāras* (*vauṣaṭ* uttered at the end of the offering formula to signal the pouring of the oblation into the fire); they are the blowing wind; the lightening; the thunder and the rumbling. One should recite the *svādhyāya* (one's own Veda *śākhā*) (as part of *Brahmayajña*) to avert uselessness of *vaṣaṭkāra*. Unlike in the case of studying of Vedas which is avoided on days when there is lightening or thunder storm or rumbling of clouds (cloudy day), the *svādhyāya* as part of *Brahmayajña* should be performed even on such days and these natural phenomena are like *vaṣaṭkāra* for the offerings, and if the offerings in the form of reciting Veda in the *Brahmayajña* are not performed, these *vaṣaṭkāras* will be rendered useless (*cchamvaṣaṭkāra*). He (who performs *Brahmayajña*) is freed from recurring death and attains communion with Brahman. Even if he is altogether unable to recite (the whole *svādhyāya*), let him at least recite a single divine word(of the Veda) and that saves him from falling away from divine beings. (Sixth Brāhmaṇa Ends.)

BRĀHMAṆA VII

1. Now let us discuss the greatness of *svādhyāya* (study of scriptural texts). The study and teaching of one's own traditional Veda *śākhā* with devotion and earnestness is source of pleasure and makes one independent of others; day by day he acquires wealth. It is great tonic (to keep him healthy); he sleeps peacefully. He develops control of senses, single-mindedness and growth of intelligence and fame. He is able to guide people around and due to increase in intuition, he becomes respected with regard to the four duties ordained to a Brāhmin,viz., Brāhmanic glory, capacity to withstand repression, fame and social status. The world, with the four *dharmas* of

लोकपक्तिः प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति ब्राह्मण्यं प्रतिरूपचर्यां यशो लोकपक्तिं लोकः पच्यमानश्चतुर्भिर्धर्मैर्ब्राह्मणं भुनक्त्यर्चया च दानेन चाज्येयतया चावध्यतया ये ह वै के च श्रमा इमे द्यावापृथिवी अन्तरेण स्वाध्यायो हैव तेषां परमता काष्ठा य एवं विद्वान्त्स्वाध्यायमधीते तस्मात्स्वाध्यायोऽध्येतव्यः॥१॥

यद्यद्ध वा अयं छन्दसः स्वाध्यायमधीते तेन-तेन हैवास्य यज्ञक्रतुनेष्टं भवति य एवं विद्वान्त्स्वाध्यायमधीते तस्मात्स्वाध्यायोऽध्येतव्यः॥२॥

यदि ह वा अप्यभ्यक्तोऽलङ्कृतः सुहितः सुखे शयने शयानः स्वाध्यायमधीते आ हैव स नखाग्रेभ्यस्तप्यते य एवं विद्वान्तस्वाध्यायमधीते तस्मान्त्स्वाध्यायोऽध्येतव्यः॥३॥

मधु ह वा ऋचो घृतꣳ ह सामान्यमृतं यजूꣳषि यद्ध वा अयं वाकोवाक्यमधीते क्षीरौदन माꣳसौदनौ हैव तौ॥४॥

मधुना ह वा एष देवाꣳस्तर्पयति य एवं विद्वानृचोऽहरहः स्वाध्यायमधीते त एनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः॥५॥

घृतेन ह वा एष देवाꣳस्तर्पयति य एवं विद्वान्त्सामान्यहरहः स्वाध्यायमधीते त एनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः॥६॥

अमृतेन ह वा एष देवाꣳस्तर्पयति य एवं विद्वान्यजूꣳष्यहरहः स्वाध्यायमधीते त एनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः॥७॥

क्षीरौदनमाꣳसौदनाभ्याꣳ ह वा एष देवाꣳ स्तर्पयति य एवं विद्वान् वाकोवाक्यमितिहास-पुराणमित्यहरहः स्वाध्यायमधीते त एनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः॥८॥

Brāhmin getting ripened, becomes enjoyable by liberal charity, strength to resist opression and freedom from being killed. The *svādhyāya* is the symbol of culmination of all sufferings between the heaven and the earth and it is the goal (of human beings). One who studies his traditional Veda *śākhā* after knowing this reaches the fulfilment of his life. Therefore one should study *(svādhyāya)*.

2. Whatever portion of *svādhyāya* one studies daily, it amounts to his having performed the sacrifice related to that portion. Knowing this, he who studies *svādhyāya,* owns the merit of having performed the sacrifice. Therefore one should study (*svādhyāya*).

3. Even if one annointed with oil, well adorned and comfortably lying on a bed, if only he performs the *svādhyāya,* he earns the merit of one who has observed the most severe penance getting heated upto very tips of his nails. (A person who studies *svādhyāya* earns the merits or *puṇya* of observing severe austerities like *kṛcchra* and *cāndrāyaṇa* which put the body to severe strain).

4. The *Ṛks* are the honey; the *Sāmans* are indeed the *ghee* and the *Yajus* are the nectar. The study of *vākovākya* (statements and counter statements of Mīmāṁsā) is a mess of milk and rice or meat and rice.

5. He satisfies the gods with honey, who studies the *Ṛks* everyday knowing that (they are honey). Those gods thus pleased make him happy by granting all desires and all enjoyments.

6. He is pleasing the gods, with *ghee,* who daily recites *Sāmans* as part of his *svādhyāya,* knowing that (the *Sāmans* as *ghee*). The gods thus satisfied bestow all desires and enjoyments on him.

7. He satisfies the gods with nectar, who daily recites the *Yajus* formulas as part of the *svādhyāya,* knowing that (the *Yajus* is nectar). Those gods thus satisfied grant him all desires and all enjoyments.

8. He pleases the gods with a mess of rice and milk or rice and meat, who pleases them by studying *vākovākya* as part of the *svādhyāya,* knowing that (they are the rice and milk or rice and meat). So pleased, the gods confer upon him all desires and all enjoyments.

यन्ति वा आप एत्यादित्य एति चन्द्रमा यन्ति नक्षत्राणि यथा ह वा एता देवता नेयुर्न कुर्युरेवꣳ तदहर्ब्राह्मणो भवति यदहः स्वाध्यायं नाधीते तस्मात्स्वाध्यायोऽध्येतव्यस्तस्मादप्यृचं वा यजुर्वा साम वा गाथां वा कुम्ब्यां वाभिव्याहरेद्व्रतस्याव्यवच्छेदाय॥९॥ इति सप्तमं ब्राह्मणम्॥

अष्टमं ब्राह्मणम्

प्रजापतिर्वा इदमग्र आसीदेक एव सोऽकामयत स्यां प्रजायेयेति सोऽश्राम्यत्स तपोऽतप्यत तस्माच्छ्रान्तात्तेपानात्॥१॥

त्रयो लोका असृज्यन्त पृथिव्यन्तरिक्षं द्यौः स इमाꣳस्त्रींल्लोकानभितताप तेभ्यस्तप्तेभ्यः॥२॥

त्रीणि ज्योतीꣳष्यजायन्ताग्निर्योऽयं पवते सूर्यः स इमानि त्रीणि ज्योतीꣳष्यभितताप तेभ्यस्तप्तेभ्यः॥३॥

त्रयो वेदा अजायन्ताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः स इमाꣳस्त्रीन्वेदानभितताप तेभ्यस्तप्तेभ्यः॥४॥

त्रीणि शुक्राण्यजायन्त भूरित्यृग्वेदाद् भुव इति यजुर्वेदात्स्वरिति सामवेदात्तदृग्वेदेनैव हौत्रमकुर्वत यजुर्वेदेनाध्वर्यवꣳ सामवेदेनोद्गीथं यदेव त्रय्यै विद्यायै शुक्रं तेन ब्रह्मत्वमथोच्चक्राम॥५॥

ते देवाः प्रजापतिमब्रुवन् यदि न ऋक्तो वा यजिष्टो वा सामतो वा यज्ञो ह्वलेत्के नैनं भिषज्येमेति॥६॥

स होवाच यदृक्तो भूरिति चतुर्गृहीतमाज्यं गृहीत्वा गार्हपत्ये जुहवथ यदि यजिष्टो भुव इति चतुर्गृहीतमाज्यं गृहीत्वाग्नीध्रीये जुहवथान्वाहार्यपचने वा हविर्यज्ञे यदि सामतः स्वरिति चतुर्गृहीतमाज्यं गृहीत्वाहवनीये जुहवथ यद्यु अविज्ञातमसत्सर्वाण्यनुद्रुत्याहवनीये जुहवथ

9. The waters move on; the sun moves; so too the moon and stars move. But for a person who does not do his *svādhyāya* for a day (it is as if) these deities did not move on that day and did not carry out their schedule on that day. Therefore one should study his *svādhyāya.* Let him at least recite a single *Ṛk mantra* or a single *Sāman* or one *Yajus* formula or one *gāthā* (mythical story) or one Brāhmaṇa passage (explaining a Saṁhitā text), so that there is no break in his vow (of *svādhyāya*). (Seventh Brāhmaṇa Ends.)

BRĀHMAṆA VIII

1. In the beginning Prajāpati was alone here and he desired, "Let me survive and proliferate." He underwent austerities and got heated in penance. From him thus toiled, and got heated –

2. – the three worlds got created; the earth, the aerial region and the sky. He heated the three worlds and from those thus heated –

3. – three luminous objects were born, viz. the fire, the one who blows (Vāyu) and the sun. He heated these three luminous bodies and from those thus heated –

4. – the three Vedas appeared. The *Ṛgveda* from Agni; the *Yajurveda* from Vāyu and the *Sāmaveda* from the Sun. He heated these three Vedas and from those thus heated –

5. – three glowing flames (essence) were born; *Bhūḥ* from *Ṛgveda*; *Bhuvaḥ* from *Yajurveda*; and *Svaḥ* from *Sāmaveda.* The *hautra* (the duties of the Hotā priest) were derived from the *Ṛgveda*; the *ādhvaryava* (the duties of the Adhvaryu) were drawn from the *Yajurveda* and the *udgīta* (the duties of the Udgātā priest) were derived from the *Sāmaveda* and what pure essence (which remained) of all the three was available, from that he derived the duties of Brahmā.

6. Those gods asked Prajāpati, "If our sacrifice is to fail, due to the *Ṛk* or the *Yajus* or the *Sāman,* with what shall we heal it ?"

7. He (Prajāpati) said If (it fails) due to *Ṛk,* take four ladle full of *ghee* and offer it in the Gārhapatya, chanting "*Bhūḥ*". If it is due to *Yajus,* four ladle-full of *ghee* should be offered in the Āgnīdhrīya altar or *Anvāhārya*

तदृग्वेदेनैवर्ग्वेदं भिषज्यति यजुर्वेदेन यजुर्वेदꣳ सामवेदेन सामवेदꣳ स यथा पर्वणा पर्व सन्दध्यादेवꣳ हैव स सन्दधाति य एताभिर्भिषज्यत्यथ यो हातोऽन्येन भिषज्यति यथा शीर्णेन शीर्णꣳ सन्धित्सेद्यथा वा शीर्णे गरमभिनिदध्यादेवं तत्तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदम्॥७॥

तदाहुर्यदृचा हौत्रं क्रियते यजुषाध्वर्यवꣳ साम्नोद्गीथोऽथ केन ब्रह्मत्वमित्यनया त्रय्या विद्ययेति ह ब्रूयात्॥८॥इति अष्टमं ब्राह्मणम्॥

॥ इति पञ्चमोऽध्यायः ॥

Vacana chanting "*Bhūvaḥ.*" If it fails due to *Sāmaveda*, four ladle-full of *ghee* should be offered in the Āhavanīya altar, chanting "*Svaḥ.*" If you cannot identify as to which of the three Vedas is the cause for failure, you should offer at the Āhavanīya chanting all the three (*Bhūḥ, Bhūvaḥ* and *Svaḥ*). In this way the *Ṛgveda* is healed by the *Ṛk*; the *Yajurveda* by the *Yajus* and the *Sāmaveda* by the *Sāman* even as one would join together the broken parts of the limbs (with their corresponding parts). This is how he rectifies the broken sacrifices. If he were to heal it in some other way, it would be like putting together two different parts or would be like applying some poison in the place of an ointment to a broken limb. Therefore the Brahmā should be one who knows thus (procedure of treatment) and not one who does not know.

8. If somebody should ask, "When the *hautra* is done with *Ṛk*, the *ādhvarya* is done with *Yajus* and *udgītha* is done with *Sāman*, with what should the deities of Brahmā be made of ?" One should say with all the three *vidyās*. (Eighth Brāhmaṇa Ends.)

(Chapter Five Ends.)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

भृगुर्ह वै वारुणिर्वरुणं पितरं विद्ययातिमेने तद्ध वरुणो विदाञ्चकाराति वै मा विद्यया मन्यत इति॥१॥

स होवाच प्राङ्पुत्रक व्रजतात्तत्र यत्पश्येस्तद्दृष्ट्वा दक्षिणा व्रजतात्तत्र यत्पश्येस्तद्दृष्ट्वा प्रत्यग्व्रजतात्तत्र यत्पश्येस्तद्दृष्ट्वोदग्व्रजतात्तत्र यत्पश्य्येस्तद्दृष्ट्वैतयोः पूर्वयोरु त्तरमन्ववान्तरदेशं व्रजतात्तत्र यत्पश्येस्तन्म आचक्षीथा इति॥२॥

स ह तत एव प्राङ्प्रवव्राजैदु पुरुषैः पुरुषान्पर्वाण्येषां पर्वशः संव्रश्चं पर्वशो विभजमानानिदं तवेदं ममेति स होवाच भीष्मं बत भोः पुरुषान्वा एतत्पुरुषाः पर्वाण्येषां पर्वशः संव्रश्चं पर्वशो व्यभक्षतेति ते होचुरित्थं वा इमेऽस्मानमुष्मिँल्लोकेऽसचन्त तान्वयमिदमिह प्रतिसचामहा इति स होवाचास्तीह प्रायश्चिती ३ रित्यस्तीति काऽति पिता ते वेदेति॥३॥

स ह तत एव दक्षिणा प्रवव्राजैदु पुरुषै पुरुषान्पर्वाण्येषां पर्वशः संकर्तं पर्वशो विभजमानानीदं तवेदं ममेति स होवाच भीष्मं बत भोः पुरुषान्नवा एतत्पुरुषाः पर्वाण्येषां पर्वशः संकर्तं पर्वशो व्यभक्षतेति ते होचुरित्थं वा इमेऽस्मानमुष्मिँल्लोकेऽसचन्त तान्वयमिदमिह प्रतिसचामहा इति स होवाचास्तीह प्रायश्चित्ती ३ रित्यस्तीति काऽति पितैव ते वेदेति॥४॥

स ह तत एव प्रत्यङ्प्रवव्राजैदु पुरुषैः पुरुषाꣳस्तूष्णीमासीनाꣳ स्तूष्णीमासीनैरद्यमानान्त्स होवाच भीष्मं बत भोः पुरुषान्वा एतत्पुरुषास्तूष्णीमासीनाꣳस्तूष्णीमासीना अदन्तीति ते होचुरित्थं वा इमेऽस्मानमुष्मिँल्लोकेऽसचन्त तान्वयमिदमिह प्रतिसचामहा इति स होवाचास्तीह प्रायश्चिती ३ रित्यस्तीति काऽति पितैव ते वेदेति॥५॥

Chapter Six

BRĀHMAṆA I

1. Bhṛgu, the son of Varuṇa, considered himself superior to his father in knowledge. Varuṇa came to know that and thought, "He considers himself superior to me in knowledge."

2. He told (Bhṛgu), "My son, first go eastwards and having observed there what you might see, you proceed southwards; having seen there what you might see, you go westwards; having observed what you might come across there, you go northwards and having seen what you might see there, proceed to the intermediate direction to the north (north-east) and tell me what you shall see there."

3. He accordingly went towards the eastern direction and there men were cutting men, chopping off one by one their limbs and saying (among themselves), "This to me, this to you." He (Bhṛgu) exclaimed, "What a horrible thing ! men here have chopped off men limb by limb and are sharing (among them)." They (the men who were cutting) said, "This is how, indeed, these men dealt with us in the yonder world and so we now return that (treatment) to them." He (Bhṛgu) asked, "Is there not any atonement for this ?" "Yes, there is." They said, "Your father knows it."

4. He then proceeded to the southern direction. There men were cutting men, chopping off limb by limb and saying, "This to me; this you." He (Bhṛgu) exclaimed, "What a horrible thing ! men here have chopped off men limb by limb and sharing(among them)." They said, "This is how, indeed these men dealt with us in the yonder world and so we now return that (treatment) to them." He asked, "Is there not any atonement for this?" "Yes, there is," they said, "Your father knows it."

5. He then went towards the western direction. There men sitting quiet were being eaten by men, sitting still. He exclaimed, "What a horrible thing. Men sitting quiet are eating men sitting quiet." They replied, "This is how, indeed, these men dealt with us in the yonder world and so we now return that (treatment) to them." He asked, "Is there not any atonement for it ?" "Yes, there is," they said, "Your father knows it."

स ह तत एवोदङ्प्रवव्राजैदु पुरुषैः पुरुषानाक्रन्दयत आक्रन्दयद्भिरद्यमानान्त्स होवाच भीष्मं बत भोः पुरुषान्वा एतत्पुरुषा आक्रन्दयत आक्रन्दयन्तोऽदन्तीति ते होचुरित्थं वा इमेऽस्मानमुष्मिँल्लोकेऽसचन्त तान्वयमिदमिह प्रतिसचामहा इति स होवाचास्तीह प्रायश्चित्ती ३ रित्यस्तीति काऽति पितैव ते वेदेति॥६॥

स ह तत एवैतयोः पूर्वयोरुत्तरमन्ववान्तरदेशं प्रवव्राजैदु स्त्रियौ कल्याणीं चातिकल्याणीं च ते अन्तरेण पुरुषः कृष्णः पिङ्गाक्षो दण्डपाणिस्तस्थौ तꣳ हैनं दृष्ट्वा भीर्विवेद स हेत्य संविवेश तꣳ ह पितोवाचाधीष्व स्वाध्यायं कस्मान्नु स्वाध्यायं नाधीष इति स होवाच किमध्येष्ये न किञ्चनास्तीति तद्ध वरुणो विदां चकाराद्राग्वा इति॥७॥

स होवाच यान्वै तत्प्राच्यां दिश्यद्राक्षीः पुरुषैः पुरुषान् पर्वाण्येषां पर्वशः संव्रश्चं पर्वशो विभजमानानिदं तवेदं ममेति वनस्पतयो वै ते अभूवन्त्स यद्वनस्पतीनाꣳ समिधमादधाति तेन वनस्पतीनवरुन्धे तेन वनस्पतीनां लोकं जयति॥८॥

अथ यानेतद्दक्षिणायां दिश्यद्राक्षीः पुरुषैः पुरुषान्पर्वाण्येषां पर्वशः संकर्तं पर्वशो विभजमानानिदं तवेदं ममेति पशवो वै ते अभूवन्त्स यत्पयसा जुहोति तेन पशूनवरुन्धे तेन पशूनां लोकं जयति॥९॥

अथ यानेतत्प्रतीच्यां दिश्यद्राक्षीः पुरुषैः पुरुषाꣳस्तूष्णीमासीनाꣳस्तूष्णी मासीनैरद्यमानानोषधयो वै ता अभूवन्त्स यत्तृणेनावद्योतयति तेनौषधीरवरुन्धे तेनौषधीनां लोकं जयति॥१०॥

अथ यानेतदुदीच्यां दिश्यद्राक्षीः पुरुषैः पुरुषानाक्रन्दयत आक्रन्दयद्भिरद्यमानानापो वै ता अभूवन्त्स यदपः प्रत्यानयति तेनापोऽवरुन्धे तेनापां लोकं जयति॥११॥

अथ ये एते स्त्रियावद्राक्षीः कल्याणीं चाति कल्याणीं च सा या कल्याणी सा श्रद्धा स यत्पूर्वमाहुतिं जुहोति तेन श्रद्धामवरुन्धे तेन श्रद्धां जयत्यथ यातिकल्याणी साऽश्रद्धा स

6. He thereafter proceeded northwards. There men, shouting aloud were being eaten by men crying aloud. He exclaimed, "What a horrible thing ! Here men shouting aloud are eating men who are crying aloud." They replied, "This is how, indeed, these men dealt with us in the yonder world and so we now return that (treatment) to them." He asked, "Is there not any atonement for it ?" "Yes, there is," they said, "your father knows it."

7. He then proceeded to the intermediate direction to the north (north-east). There were two women, one handsome and the other more handsome. A man stood between them dark in complexion, yellow-eyed, with a stick in his hand. On seeing him, he (Bhṛgu) got scared and returned home and sat (quiet). On seeing him (idle), his father said, "Do your daily study (of scriptures). Why you are not studying your lessons ?" He replied (in despair), "What shall I study ! there is nothing to study." Then Varuṇa knew that he has indeed seen it (seen what he wanted to see, hence the despondency).

8. He (Varuṇa) said, Those men whom you saw in the eastern region being cut by men chopping off limb by limb and saying "This to you, this me" by way of sharing, were the trees. When one puts the *samidhās* (collected) from the trees on (the fire) he thereby subjugates the trees and conquers the kingdom of trees.

9. Those men whom you saw in the southern region, being cut by chopping off limb by limb and saying "This to me, this to you" by way of sharing, were the cattle. When one makes offerings (in the fire) with milk, he subjugates the cattle and conquers the world of cattle.

10. "Those men whom you saw in the west, sitting quiet were being eaten by men sitting still, were the herbs. When one lights up (shows a burning *darbha* over) the Agnihotra milk with a (lighted) grass, he subjugates the herbs and conquers the world of herbs."

11. "Those men whom you saw in the northern direction where men who were shouting were being eaten by men who were shouting, were the waters. When he brings back the waters, he subjugates the waters and conquers the world of the waters."

12. "Now about the two women whom you saw, the one handsome and the other more handsome – the handsome one is faith. When one makes

यर्दुत्तरामाहुतिं जुहोति तेनाश्रद्धामवरुन्धे तेनाश्रद्धां जयत्यथ य एने सोऽन्तरेण पुरुषः कृष्णः पिङ्गाक्षो दण्डपाणिरस्थात्क्रोधो वै सोऽभूत्स यत्स्रुच्यप आनीय निनयति तेन क्रोधमवरुन्धे तेन क्रोधं जयति स यो हैवं विद्वानग्निहोत्रं जुहोति तेन सर्वं जयति सर्वमवरुन्धे॥१२॥ इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

जनको ह वै वैदेहो ब्राह्मणैर्धावयद्भिः समाजगाम श्वेतकेतुनाऽऽरुणेयेन सोमशुष्मेण सात्ययज्ञिना याज्ञवल्क्येन तान्होवाच कथं-कथमग्निहोत्रं जुहुथेति॥१॥

स होवाच श्वेतकेतुरारुणेयो घर्मावेव सम्रालहमजस्रौ यशसा विष्यन्दमानावन्योऽन्यस्मिञ्जुहोमीति कथं तदित्यादित्यो वै घर्मस्तꣳ सायमग्नौ जुहोम्यग्निर्वै घर्मस्तं प्रातरादित्ये जुहोमीति किꣳ स भवति य एवं जुहोत्यजस्र एव श्रिया यशसा भवत्येतयोश्च देवतयोः सायुज्यꣳ सलोकतां जयतीति॥२॥

अथ होवाच सोमशुष्मः सात्ययज्ञिस्तेज एव सम्रालहं तेजसि जुहोमीति कथं तदित्यादित्यो वै तेजस्तꣳ सायमग्नौ जुहोम्यग्निर्वै तेजस्तं प्रातरादित्ये जुहोमीति किꣳ स भवति य एवं जुहोतीति तेजस्वी यशस्व्यन्नादो भवत्येतयोश्चैव देवतयोः सायुज्यꣳ सलोकतां जयतीति॥३॥

अथ होवाच याज्ञवल्क्यो यदहमग्निमुद्धराम्यग्निहोत्रमेव तदुद्यच्छाम्यादित्यं वा अस्तं यन्तꣳ सर्वे देवा अनुयन्ति ते म एतमग्निमुद्धृतं दृष्ट्वोपावर्तन्तेऽथाहं पात्राणि निर्णिज्योपवाप्याग्निहोत्रीं

the first offering (of the Agnihotra), he subjugates faith and conquers faith. The more handsome one is unbelief. When one offers, the second oblation (of Agnihotra) he subjugates unbelief and conquers unbelief (i.e. he loses faith in doing unholy acts). Now the man whom you saw between the two ladies, dark in complexion and yellow-eyed, with a stick in hand, he was anger; when having poured water in the spout of the *sruk* and pours it (into the fire), he subjugates anger and conquers anger. Surely, one who knowing this, performs Agnihotra, he conquers everything and subjugates everything." (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. Janaka (the king) of Videha once came across some priests going about (officiating at sacrifices); they were Śvetaketu, son of Āruṇi Somaśuṣma, son of Sātyayajña, and Yājñavalkya. He asked, "How do each one of you perform the Agnihotra ?"

2. Śvetaketu, son of Āruṇi said, "O Emperor ! I offer into each other the two heating principles (Agni and Āditya), the eternal ones, overflowing glory." The king asked, "How is it ?" He replied, "Āditya is the heating principle and I offer to him in the evening into the fire. Agni is the heating principle and I offer to him in the morning into the sun." The king asked, "What happens to one who does thus ?" He said, "He, for ever becomes possessed of prosperity and fame and gets identified with these two deities and shares their worlds."

3. Then spoke Somaśuṣma, son of Sātyayajña, "O Emperor ! I offer *tejas* (light) into *tejas*." "How come", asked the king. "Āditya is light and I offer to him in fire in the evening. Agni indeed, is *tejas*; to him in Āditya, I make offering in the morning." The king asked, "What becomes of him who does thus ?" He said, "He verily becomes illumined, famous and eater of food." He attains identity with these two deities and shares their worlds.

4. Then spoke Yājñavalkya, "When I take out the fire (from the Gārhapatya to the Āhavanīya), it is the Agnihotra itself, I am raising." Where the sun sets, all the gods follow him and on seeing this fire raised, they return. Then I clean the (Agnihotra) vessels, set them (on the *vedī*) and after milking the Agnihotra cow, I see them (the gods) gladdened on see-

दोहयित्वा पश्यन्पश्यतस्तर्पयामीति त्वं नेदिष्ठं याज्ञवल्क्याग्निहोत्रस्यामीमाꣳसिष्ठा धेनुशतं ददामीति होवाच न त्वेवैनयोस्त्वमुत्क्रान्तिं न गतिं न प्रतिष्ठां न तृप्तिं न पुनरावृत्तिं न लोकं प्रत्युत्थायिनमित्युक्त्वा रथमास्थाय प्रधावयां चकार॥४॥

ते होचुरति वै नेऽयꣳ राजन्यबन्धुरवादीद्धन्तैनं ब्रह्मोद्यमाह्वयामहा इति स होवाच याज्ञवल्क्यो ब्राह्मणा वै वयꣳ स्मो राजन्यबन्धुरसौ यद्यमुं वयं जयेम कमजैष्मेति ब्रूयामाथ यद्यसावस्मान्जयेद्ब्राह्मणान्राजन्यबन्धुरजैषीदिति नो ब्रूयुर्मेदमादृढ्वमिति तद्धास्य जज्ञुरथ ह याज्ञवल्क्यो रथमास्थायानुप्रधावयां चकार तꣳ हान्वाजगाम॥५॥

स होवाचाग्निहोत्रं याज्ञवल्क्य वेदितू ३ मित्यग्निहोत्रꣳ सम्रालिति ते वा एते आहुती हुते उत्क्रामतः॥६॥

ते अन्तरिक्षमाविशतस्तेऽन्तरिक्षमेवाहवनीयं कुर्वाते वायुꣳ समिधं मरीचीरेव शुक्रामाहुतिं ते अन्तरिक्षं तर्पयतस्ते तत उत्क्रामतः॥७॥

ते दिवमाविशतस्ते दिवमेवाहवनीयं कुर्वाते आदित्यꣳ समिधं चन्द्रमसमेव शुक्रामाहुतिं ते दिवं तर्पयतस्ते तत आवर्तेते॥८॥

ते इमामाविशतस्ते इमामेवाहवनीयं कुर्वाते अग्निꣳ समिधमोषधीरेव शुक्रामाहुतिं ते इमां तर्पयतस्ते तत उत्क्रामतः॥९॥

ते पुरुषमाविशतस्तस्य मुखमेवाहवनीयं कुर्वाते जिह्वाꣳ समिधमन्नमेव शुक्रामाहुतिं ते पुरुषं तर्पयतः स य एवं विद्वानश्नात्यग्निहोत्रमेवास्य हुतं भवति ते तत उत्क्रामतः॥१०॥

ing (that)." The king said, "O Yājñavalkya you have closely inquired into the nature of Agnihotra. I shall give you a hundred cows (as gift). Nevertheless, even you have not known the emergence, the course, the support or the contentment in respect of these two offerings (of Agnihotra). Nor you have known the returning or the reascent world of the two offerings." Thus saying he got into his chariot and drove away.

5. They deliberated among themselves, "This (vain-glorious) Kṣatriya has outwitted us. Let us call him for philosophical debate (in which he cannot outdo us, the Brahmins)." Then Yājñavalkya said, "We are Brahmins and this one (Janaka) is a Kṣatriya. If we defeat him (in philosophical debate), whom should we claim to have defeated? (after all a Kṣatriya getting defeated by Brahmins in philosophical debate is no great credit to the latter). If he were to defeat us, people will say that Brahmins have been defeated by a Kṣatriya (which is a great discomfiture to the whole community). So, do not resort to this (proposal)." They approved of his counsel. Then Yājñavalkya got into a chariot and followed him (the king) and overtook him.

6. The king asked him, "Is it to know Agnihotra (you have chased me)?" "Yes, the Agnihotra, O King", he replied. (The king said) "Those two offerings when made, rise up."

7. "They enter the aerial region and make the aerial region itself the *Āhavanīya* altar; have Vāyu as their *samidhā*; the rays of the sun, their pure libations; and they satiate the aerial region and from there they rise up."

8. "They enter the sky and make the sky itself their *Āhvanīya*; have the sun as their *samidhā*; make the moon their pure libation and satiate the sky. They therefrom return."

9. "They enter this earth and make the earth itself their *Āhavanīya* altar; have the Agni as their *samidhā*; make the herbs their pure libation. They satiate the earth and they rise up."

10. "They enter the man and make his mouth itself their *Āhvanīya* altar; have the tongue for the *samidhā* and make food their pure libation. They satiate man. Surely the one who knowing this, eats (food), it amounts to his offering Agnihotra. Then they rise up."

ते स्त्रियमाविशतस्तस्या उपस्थमेवाहवनीयं कुर्वाते धारकाꣳ समिधं धारका ह वै नामैवैतया ह वै प्रजापतिः प्रजा धारयाञ्चकार रेत एव शुक्रामाहुतिं ते स्त्रियं तर्पयतः स य एवं विद्वान्मिथुनमुपैत्यग्निहोत्रमेवास्य हुतं भवति यस्ततः पुत्रो जायते स लोकः प्रत्युत्थाय्ये तदग्निहोत्रं याज्ञवल्क्य नातः परमस्तीति होवाच तस्मै ह याज्ञवल्क्यो वरं ददौ स होवाच कामप्रश्न एव मे त्वयि याज्ञवल्क्यासदिति ततो ब्रह्मा जनक आस॥ ११॥ इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे स ह गवाꣳ सहस्रमवरुन्धन्नुवाचैता वो ब्राह्मणा यो ब्रह्मिष्ठः स उदजतामिति॥ १॥

स होवाच याज्ञवल्क्योऽर्वाचीरेता इति ते होचु स्तꣳ स्विन्नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ इति स होवाच नमोऽस्तु ब्रह्मिष्ठाय गोकामा एव वयꣳ स्म इति ते होचुः को न इमं प्रक्ष्यतीति स होवाच विदग्धः शाकल्योऽहमिति तꣳ ह[1] प्रतिख्यायोवाच त्वाꣳस्विच्छाकल्य ब्राह्मणा उल्मुकावक्षयणमक्रता ३ इति॥ २॥

स होवाच कति देवा याज्ञवल्क्येति त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिꣳशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति॥ ३॥

स होवाच महिमान एवैषामेते त्रयस्त्रिꣳशत्त्वेव देवा इति कतमे ते त्रयस्त्रिꣳशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिꣳशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिꣳशाविति॥ ४॥

१. हो MD

11. "They enter the woman and make her lap itself their Āhavanīya altar; her womb the *samidhā*; for that (womb) is called *dhāraka* (one that bears) since Prajāpati bore the creatures by means of it. They make the seed, the pure libation. They satiate the woman. Surely the one who knowing this, goes into sexual union, it amounts to his offering Agnihotra itself. The son that is born out of that (mating) is the renascent world. This is the Agnihotra; O Yājñavalkya; there is nothing greater than this" – thus he spoke. Yājñavalkya granted him a boon. The king said, "Let me have (the boon of) asking you questions as I wish O Yājñavalkya." From thence Janaka became a Brāhman (came to be honoured as a Brahmin). (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Janaka of Videha, once performed a sacrifice with plenty of *dakṣiṇā*. He collected thousand cows (to be given away as *dakṣiṇā*) and said, "O Brahmins! whoever is most learned in Brahmavidyā among you, may drive away these (cows)."

2. Yājñavalkya then said, "This way (lead) them." They (others) asked, "O Yājñavalkya ! are you the most learned in *Brahmavidyā* ?". He replied, "I bow to him who is most learned in *Brahmavidyā*. We are only desirous of the cows." They asked (among them), "Who amongst us shall ask questions of him ?". The clever Śākalya said, "I shall." Noticing him, he (Yājñavalkya) enquired, "O Śākalya, are you the one chosen by (these) Brahmins to put out the firebrand (to challenge me)?"

3. Śākalya asked, "O Yājñavalkya! how many gods are there?" (He replied) "Three hundred and three and three thousand and three." (Śākalya said approvingly) "Yes." "How many are really the gods?" – "Thirty-three." "Yes", he said. "How many are the gods, actually, O Yājñavalkya ?" "Only three" (he said). "Yes", it is so. "How many gods are there really, O Yājñavalkya." (He said) "One and a half." "Yes", he said, "How many are the gods in reality. O Yājñavalkya?" (He replied) "One." (Śākalya said), "Yes". (He further asked) "Who are those three hundred and three and three thousand and three ?"

4. He said, "Those are but their powers and there are only thirty-three gods." "Who are those thirty-three ?" "They are the eight Vasus; the eleven Rudras and the twelve Ādityas – totalling thirty-one and Indra and Prajāpati make it thirty-three."

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एते हीदꣳ सर्वं वासयन्ते ते यदिदꣳ सर्वं वासयन्ते तस्माद्वसव इति॥५॥

कतमे रुद्रा इति दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति॥६॥

कतम आदित्या इति द्वादशमासाः संवत्सरस्यैत आदित्या एते हीदꣳ सर्वमाददाना यन्ति ते यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्या इति॥७॥

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमस्तनयित्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति॥८॥

कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति कतमौ तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति कतमोऽध्यर्ध इति योऽयं पवत इति[२] कतम एको देव इति प्राण इति॥९॥

स होवाचानतिप्रश्न्यां मा देवतामत्यप्राक्षीः पुरे तिथ्यै मरिष्यसि न तेऽस्थीनि च न गृहान्प्राप्स्यन्तीति स ह तथैव ममार तस्य हाप्यन्यन्मन्यमानाः परिमोषिणोऽस्थीन्यपजह्रुस्तस्मान्नोपवादी स्यादुत ह्येवंवित्परो भवति॥१०॥ इति तृतीयं ब्राह्मणम्॥

॥ इति षष्ठोऽध्यायः ॥

२. यदस्मिन्निदꣳसर्वमध्यध्नोत्तेनाध्यर्ध इति is found in excess in the MD

5. "Who are those Vasus ?" – "Agni, earth, Vāyu, aerial region, sun, sky, the moon and the stars – they form the Vasus. These (deities) enable all this creation to survive (*vāsayanta*) and hence are Vasus."

6. "Who are the Rudras ?" – "These ten vital airs in man and the self is the eleventh – when these depart from this mortal body, they cause (people) to cry (*rodayanti*). Since they make (people) cry they are Rudras."

7. "Who are the Ādityās ?" – "The twelve months of the year; they are the Ādityās. They move taking these (creations) along with them (*ādadānāḥ yanti*) and hence they are Ādityās."

8. "Who is Indra and who is Prajāpati ?" – "Indra indeed, is thundering cloud and Prajāpati is the sacrifice." "What is thundering cloud ?" "The thunderbolt." "What is sacrifice?". "It is the *Paśus.*"

9. "Who are those three gods ?" – "These three worlds; because all the gods are in these worlds." "Who are those two gods ?" "They are food and *prāṇa.*" What constitutes the one and a half ? — "It is this (wind) which blows." "Who is that one god ?" "It is *prāṇa.*"

10. Now he (Yājñavalkya) said, "Enough of it, you have been questioning me beyond the divine. Beyond this, there shall be no more questioning. (If you persist) you will die before the next day dawns; even your bones will not reach your home." Exactly so; Śākalya died and robbers carried off his bones mistaking them for some other thing. Therefore, one should not over-talk (prattle before the spiritually elevated person). He who knows thus should (in all humility) be interested in knowing the *tattva* (truth about *prāṇa*). (Third Brāhmaṇa Ends.)

(Chapter Six Ends.)

सप्तमोऽध्यायः

प्रथमं ब्राह्मणम्

पशुबन्धेन यजते पशवो वै पशुबन्धः स यत्पशुबन्धेन यजते पशुमानसानीति तेन गृहेषु यजेत गृहेषु पशून्बध्ना इति तेन सुयवसे यजेत सुयवसे पशून्बध्ना इति जीर्यन्ति ह वै जुह्वतो यजमानस्याग्नयोऽग्नीञ्जीर्यतोऽनु यजमानो यजमानमनु गृहाश्च पशवश्च॥१॥

स यत्पशुबन्धेन यजतेऽग्नीनेवैतत्पुनर्णवान्कुरुतेऽग्नीनां पुनर्णवतामनु यजमानो यजमानमनु गृहाश्च पशवश्चायुष्यो ह वा अस्यैष आत्मनिष्क्रयणो भवति माꣳसीयन्ति ह वै जुह्वतो यजमानस्याग्नयस्ते यजमानमेव ध्यायन्ति यजमानꣳ सङ्कल्पयन्ति पचन्ति वा अन्येष्वग्निषु वृथा माꣳसमथैतेषां नातोऽन्या माꣳसाशा विद्यते यस्यो चैते भवन्ति॥२॥

स यत्पशुबन्धेन यजत आत्मानमेवैतन्निष्क्रीणीते वीरेण वीरं वीरो हि पशुर्वीरो यजमान एतदु ह वै परममन्नाद्यं यन्माꣳसꣳ स परमस्यैवान्नाद्यस्यात्ता भवति तं वै संवत्सरो नानीजानमतीयादायुर्वै संवत्सर आयुरेवैतदमृतमात्मन्धत्ते॥३॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

हविर्यज्ञविधो ह वा अन्यः पशुबन्धः सवविधोऽन्यः स हैष हविर्यज्ञविधो यस्मिन्व्रतमुपनयति

Chapter Seven

BRĀHMAṆA I

1. He performs the *Paśubandha* (animal sacrifice). Now *Paśubandha* means cattle. He performs *Paśubandha* so that he may come to own cattle. Let him perform it at his home, hoping "Let me (come to) bind cattle at my house." Let him perform it in the season when plenty of fodder is available, thinking, "Let me own to myself cattle in a season when plenty of fodder is available." While making offerings, the Yajamāna's fires become worn out. The Yajamāna becomes worn out along with the fires that whither away and the house-hold and cattle of the Yajamāna whither away, following the Yajamāna.

2. When he performs the *Paśubandha* sacrifice, he renews the fires. By the rejuvenation of the fires, the Yajamāna gets rejuvenated and after him his home and the cattle (get rejuvenated). It confers longevity of life. Indeed it is reclamation of his self. While the Yajamāna offers Agnihotra, his fires develop a desire for flesh (look forward to an animal sacrifice when flesh will be offered). They think of the Yajamāna himself and make him take a decision (to perform *Paśubandha*). In other fires, people cook any kind of meat. But these sacrificial fires do not covet for any other flesh except this (flesh of the sacrificial *Paśu*) from the one who possess them (the sacrificial fires).

3. When he performs *Paśubandha*, he redeems his own self, thereby. By means of *vīra* (the oblation of meat), he reclaims his *vīra* (self, possessed of flesh and health); for the *Paśu* is *vīra* and the Yajamāna is (also *vīra*). This flesh is indeed the most superior food and thereby he becomes one who eats the highest quality of food. Let him not miss a whole year without the performance (of *Paśubandha*); for the year means life and it is thus immortal life that he bestows to his own self. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. There is one *Paśubandha* of the *Haviryajñya* type (on the lines of the Darśapūrṇamāsa *iṣṭi*) and another of the *Somayāga* type. The *Haviryajñya* type is that in which, he (the Adhvaryu) brings for the Yajamāna, the *vrata*

यस्मिन्नपः प्रणयति यस्मिन्पूर्णपात्रं निनयति यस्मिन् विष्णुक्रमान्क्रमयत्यथ हैष सवविधो यस्मिन्नेतानि न क्रियन्ते॥१॥

तदाहुरिष्टिः पशुबन्धा ३ महायज्ञा ३ इति महायज्ञ इति ह ब्रूयादिष्टिं वै तर्हि पशुबन्धमकर्व्येनमकृक्षथा[1] इत्येवं[2] ब्रूयात्तस्य प्रयाजा एव प्रातःसवनमनुया-जास्तृतीयसवनं पुरोलाश एव माध्यन्दिनः सवनम्॥२॥

तद्धैके वपायाः हुतायां दक्षिणा नयन्ति तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयाद्बहिर्धान्वा अयं प्राणेभ्यो दक्षिणा अनैषीन्न प्राणानदक्षदन्धो वा स्रामो वा बधिरो वा पक्षक्षतो वा भविष्यतीतीश्वरो ह तथैव स्यादित्थमेव कुर्यात्पुरोळाशेलायामेवोपहूतायां दक्षिणा नयेदैन्द्रो वा अयं मध्यतः प्राण इममेवैतदैन्द्रं मध्यतः प्राणं दक्षिणाभिर्दक्षयत्यैन्द्रं वै माध्यन्दिनः सवनं माध्यन्दिने वै सवने दक्षिणा नीयन्ते तस्मात्पुरोळाशेलायामेवोपहूतायां दक्षिणा नयेत्॥३॥

तदाहुरध्वर्यो यद्दीक्षितस्य नानवभृथोऽवकल्पते क्वैनमदिदीक्ष इत्यावभृथादनू द्वःहेयुरध्वर्युश्च प्रतिप्रस्थाता च होता च मैत्रावरुणश्च ब्रह्म चाग्नीध्रश्चैतैर्वा एष षड्ढोता तमनुद्रुत्य षड्ढोतारं जुहोत्येकामाहुतिं कृत्वा पञ्च वाऽज्याद्द्यौः द्यौष्पृष्ठमन्तरिक्षमात्माङ्गैर्यज्ञं पृथिवीः शरीरैः। वाचस्पतेऽछिद्रया वाचाऽछिद्रया जुह्वा दिवि देवावृधः होत्रामैरयत्स्वा हेति सैव दीक्षा॥४॥

१. अकः -उ -एनं = अकण्यैनं
२. इत्येनं MD, H

food (i.e. milk from the cow meant for that, mixed with rice or barley); pours forward *Praṇīta* waters (waters used for soaking the *Soma* creeper); pours out *pūrṇapātra* (pot full of water) and takes *Viṣṇukrama* steps. The *Somayāga* type of *Paśubandha* is one where these are not done.

2. Now they raise the question, "Is *Paśubandha*, an *iṣṭi* or a great *yajña* (*Somayāga*)." One should say, "It is a great *yajña*." For, in that (case of *iṣṭi*) it would amount to "Your having made the *Paśubandha*, an *iṣṭi* and shattered it." Its (*Paśubandha's*) fore-offerings (*prayājās*) constitute the morning *savana*; the after-offerings (*anuyājās*) the third *savana* and the *Puroḍāśa* (offering) constitutes the mid-day *savana*.

3. Some persons offer *dakṣiṇā* when the *vapā* is offered. Let him not do so. In that case, if some one is to comment, "This Yajamāna has brought the *dakṣiṇā* outside (the jurisdiction) of *prāṇās*"; it would mean that he has not strengthened his *prāṇās* and (consequently) he (the Yajamāna) will become either blind, or lame or deaf or paralyzed on one side. Then that would indeed so happen. So it is to be done thus – only when the *iḍā* has been invoked following the *Puroḍāśa* offering, he should take up (the distribution of) *dakṣiṇā*.

4. They ask, "O Adhvaryu ! a person who is initiated for sacrifice (*dīkṣita*) to go without an *avabhṛta* (purificatory ablution) is improper. (Tell) When did you initiate him (the one who performs *Paśubandha*). (Since the person performing *Paśubandha* does not undergo the initiation at the hands of the Adhvaryu, where is the question of *avabhṛta* which marks the culmination of *dīkṣā* ? The Adhvaryu, the Pratiprasthātā, the Hotā, the Maitrāvaruṇa, the Brahmā and the Āgnīdhra – together form the team of six (priests), and therefore the formula (prescribed for this occasion) is *Ṣadhotrī*; they (all together) mutter that when he makes either a single offering with *ghee* taken in the *sruk* five times or five separate *ghee* offerings. (They recite) "Vācaspati (lord of speech) the sky is your back, the aerial region is your self (heart); you reached the sacrificial place with your own limbs. Similarly you pervade this earth with the bodies (of individual beings like man). By your faultless speech (employed in reciting *stotrās* and *śastrās*) and with your faultless *juhū* (*sruk*), you reach to the skies, the offerings (made here), which gladden the gods, Svāhā." This (*Ṣadhotrī*) is the *dīkṣā* for *Paśubandha*.

तदाहुरध्वर्यो यद्दीक्षितस्य नानवभृथोऽवकल्पते क्वैनमवभृथमवनेष्यसीति स यद्धृदयशूलेन चरन्ति स हैवैतस्यावभृथो मधुको ह स्माह पैङ्ग्यो विसोमेन वा एके पशुबन्धेन यजन्ते ससोमेनैके दिवि वै सोम आसीत्तं गायत्री वयो भूत्वाऽहरत्तस्य यत्पर्णमच्छिद्यत तत्पर्णस्य पर्णत्वमिति न्वा एतद्ब्राह्मणमुद्यते विसोमेन वा एके पशुबन्धेन यजन्ते ससोमेनैके स हैष विसोमेन पशुबन्धेन यजते योऽन्यं पालाशाद्यूपं कुरुतेऽथ हैष ससोमेन पशुबन्धेन यजते यः पालाशं यूपं कुरुते तस्मात्पालाशमेव यूपं कुर्वीत॥५॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

स य एष बहुसारः स हापशव्यस्तस्मात्तादृशं पशुकामो यूपं न कुर्वीताथ य एष फल्गु प्रासहः स ह पशव्यस्तस्मात्तादृशं पशुकामो यूपं कुर्वीताथ यस्यैतद्वक्रस्य सतः शूल इवाग्रं भवति स ह कपोती नाम स यो ह तादृशं यूपं कुरुते पुरा हायुषोऽमुं लोकमेति तस्मात्तादृशमायुष्कामो यूपं न कुर्वीताथ य एष आनत उपरिष्टादपनतो मध्ये सोऽशनायै रूपꣳ स यो ह तादृशं यूपं कुरुतेऽशनायुक्ता हास्य भार्या भवन्ति तस्मात्तादृशमन्नाद्यकामो यूपं न कुर्वीताथ य एष आनत उपरिष्टादुपनतो मध्ये सोऽन्नाद्यस्य रूपं तस्मात्तादृशमन्नाद्यकामो यूपं कुर्वीत॥१॥इति तृतीयं ब्राह्मणम्॥

5. Now they question, "O Adhvaryu ! since it is not proper to skip *avabhṛta* (final ablution) for one who is initiated (for a sacrifice), when do you cause him to do the *avabhṛta* (in the case of the one who performs *Paśubandha*)?" "When he proceeds with the offerings of the *Hṛdayaśūla* (the log of wood on which the cut piece of the *Paśu's* heart is roasted), it constitutes the *avabhṛta* for this *Paśubandha* sacrifice. Madhūka, of Paiṅgi *gotra*, once said", Some perform the *Paśubandha* without *Soma* juice and others with *Soma*. The *Soma* was in the heavens and Gāyatrī, assuming the form of a bird fetched him. One of its plumes was cut off and it became *parṇa* (Palāśa tree). That is how it is told in olden days in the Brāhmaṇa dealing with the origin of the Palāśa tree. *Soma*, no doubt, perform the *Paśubandha* without *Soma* and some others with *Soma*. He who makes the *yūpa* (for the sacrifice) with a wood other than Palāśa wood, performs the *Paśubandha* without *Soma* and he who makes the *yūpa* with Palāśa wood, performs the *Paśubandha* with *Soma*. Therefore, let him make his *yūpa* with Palāśa wood (since it is advisable to perform it with *Soma*). (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. That one (*yūpa*) made of very hard wood (like Khādira) is not good for cattle and hence he who desires to have cattle should not make such a *yūpa* (with hard wood). That (*yūpa*) with little hardness is good for cattle and he who desires to have cattle should make his *yūpa* with such a wood. That (Palāśa wood) which is crooked and has a sharp top is called Kapotī. If one were to make his *yūpa* with that (type of Palāśa), certainly departs to the other world before his full-span of life. Therefore no one who wishes to live long makes his *yūpa* of that type.

That (Palāśa wood) bent at the top and curved outward in the middle is a symbol of poverty. He who makes his *yūpa* of such a one, his dependents will certainly remain hungry (impoverished). Therefore no one desirous of being fed, makes such a one as his *yūpa*. That (Palāśa wood) which is bent at the top and is curved inwards in the middle, is a symbol of prosperity. So he who wishes for food (plenty) makes such a *yūpa*. (Third Brāhmaṇa Ends.)

चतुर्थं ब्राह्मणम्

स यत्पशुना यक्ष्यमाण एकारत्निं यूपं कुरुत इममेव तेन लोकं जयत्यथ यद्द्व्यरत्निमन्तरिक्षलोकमेव तेन जयत्यथ यद्त्र्यरत्निं दिवमेव तेन जयत्यथ यच्चतुररत्निं दिश एव तेन जयति स वा एष त्रिरत्निर्वैव चतुररत्निर्वा पशुबन्धयूपो भवत्यथ योऽत ऊर्ध्वः सौम्यस्यैव सोऽध्वरस्य॥१॥

तदाहुर्यजेदाज्यभागौ ना३इति यजेदित्याहुश्चक्षुषी वा एते यज्ञस्य यदाज्यभागौ किमृते पुरुषश्चक्षुर्भ्याꣳ स्यादिति यावद्वै भागिनꣳ स्वेन भागधेयेन न निर्भजन्त्यनिर्भक्तो वै स तावन्मन्यतेऽथ यदैव तꣳ स्वेन भागधेयेन निर्भजन्त्यथैव स निर्भक्तो मन्यते स यत्रैतद्धोतान्वाहास्ना रक्षः सꣳसृजतादिति तदेनꣳ स्वेन भागधेयेन निर्भजत्येतद्वै पशोः संज्ञप्यमानस्य हृदयꣳ शुक्समवैति हृदयाच्छूलं तद्ये सह हृदयेन पशुꣳ श्रपयन्ति पुनः पशुꣳ शुगनुविष्यन्देत पाशशर्वत एवैनत्काष्ठे प्रतृद्य श्रपयेत्॥२॥

उपस्तृणीत आज्यं तत्पृथिव्यै रूपं करोति हिरण्यशकलमवदधाति तदग्रे रूपं करोति वपामवदधाति तदन्तरिक्षस्य रूपं करोति हिरण्यशकलमवदधाति तदादित्यस्य रूपं करोत्यथ यदुपरिष्टादभिघारयति तद्दिवो रूपं करोति सा वा एषा पञ्चावत्ता वपा भवति पाङ्क्तो यज्ञः पाङ्क्तः पशुः पञ्चर्तवः संवत्सरस्य तस्मात्पञ्चावत्ता वपा भवति॥३॥इति चतुर्थं ब्राह्मणम्॥

॥ इति सप्तमोऽध्यायः ॥

BRĀHMAṆA IV

1. One who is engaged in performing a *Paśubandha,* were to make a *yūpa,* one cubit long, he thereby gains this terrestrial world. If he makes one two cubits long, he thereby gains the aerial region. If he makes one, three cubit long, he thereby wins the heaven. If he makes one, four cubit long, he gains the quarters. That *yūpa* for the *Paśubandha* sacrifice, of course, happens to be three cubits or four cubits long. And if it (the *yūpa*) is above four cubits it belongs to *Somayāga.*

2. Now they ask, "Should he offer the two *ājyabhāgas* or not." "Let him offer", they say, "For, the two *ājyabhāgas* are the eyes of the sacrifice and can a person be without eyes?" For, as, long as a claimant of a share does not get discharged by (getting) his share, so long does he consider himself undischarged (a claimant). Only when he is discharged by giving his share, he ceases to be a claimant. On that occassion when the Hotā recites, "Give blood to Rākṣasa", he gets himself discharged by (getting) a share for him. For at that time grief gets accumulated at the heart of the *Paśu* that is being slaughtered. From the heart, it enters the spit (iron roaster). When he cooks the organs of the *Paśu* including the heart, (on that spit) then that agony will pervade the entire *Paśu.* So let him, therefore cook it (the heart separately) after transferring it on one side on a log of wood.

3. He smears *ghee* at the bottom (of the offering ladle). Thereby he makes a form of the earth. He then puts a gold piece thereon. Thereby he makes a form of the fire. He then places the *vapā* thereon and thereby makes a form of the aerial region. Then he puts a gold piece on it; thereby makes a form of the sun. When he sprinkles *ghee* over it, he makes a form of the heavens. This then is that *vapā* of five parts. Fivefold is the sacrifice, fivefold is the *Paśu* and there are five seasons for the year and therefore the *vapā* has five parts. (Fourth Brāhmaṇa Ends.)

(Chapter Seven Ends.)

अष्टमोऽध्यायः

प्रथमं ब्राह्मणम्

तद्यथा ह वा इदꣳ रथचक्रं वा कौलालचक्रं वा प्रतिष्ठितं क्रन्देदेवꣳ हैवेमे लोका अध्रुवा अप्रतिष्ठिता आसुः॥१॥

स ह प्रजापतिरीक्षांचक्रे कथं न्विमे लोका ध्रुवाः प्रतिष्ठिताः स्युरिति स एभिश्चैव पर्वतैर्नदीभिश्चेमामदृꣳहद्वयोभिश्च मरीचिभिश्चान्तरिक्षं जीमूतैश्च नक्षत्रैश्च दिवꣳ स मह इति व्याहरत्पशवो वै महस्तस्माद्यस्यैते बहवो भवन्ति भूयिष्ठमस्य कुले महीयन्ते बहवो ह वा अस्यैते भवन्ति भूयिष्ठꣳ हास्य कुले महीयन्ते तस्माद्यद्येनमायतनाद्ध्राधेरन्वा प्र वा यापयेयुरग्निहोत्रꣳ हुत्वा मह इत्युपतिष्ठेत प्रति प्रजया पशुभिस्तिष्ठति नायतनाच्च्यवते॥२॥इति प्रथमं ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

चत्वारो ह वा अग्नय आहित उद्धृतः प्रहृतो विहृतोऽयमेव लोक आहितोऽन्तरिक्षलोक उद्धृतो द्यौष्प्रहृतो दिशो विहृतोऽग्निरेवाहितो वायुरुद्धृत आदित्यः प्रहृतश्चन्द्रमा विहृतो गार्हपत्य एवाहित आहवनीय उद्धृतोऽथ यमेतमाहवनीयात्प्राञ्चं प्रणयन्ति स प्रहृतोऽथ यमेतमुदञ्चं पशुश्रपणायाहरन्ति यञ्चोपयद्भ्यः स विहृतस्तस्मात्प्रहार्येऽग्नौ पशुबन्धेन यजेत॥१॥इति द्वितीयं ब्राह्मणम्॥

तृतीयं ब्राह्मणम्

तदाहुः किं देवत्य एष पशुः स्यादिति प्राजापत्यः स्यादित्याहुः प्रजापतिर्वा एतमग्रेऽभ्यपश्यत्तस्मात्प्राजापत्य एवैष पशुः स्यादिति॥१॥

Chapter Eight

BRĀHMAṆA I

1. Even as a chariot wheel or a potter's wheel will break if not steadied (by an axle), these worlds were, indeed unfixed and unsteadied.

2. Prajāpati then contemplated, "How can these worlds be fixed and steadied ?" By means of the mountains and rivers, he stabilised this earth; by means of the birds and sun's rays, the aerial region and by means of the clouds and stars, the sky. He (having stabilised them) exclaimed, "*mahaḥ.*" "*maha*" means cattle. That is why he who has plenty of these (cattle), his household is held in great esteem. This one (Yajamāna) indeed, comes to possess plenty of them and hence his household is held in great esteem. If he (the Yajamāna) is being driven out of his house or made to vacate, let him after performing Agnihotra, stand in veneration saying "*mahaḥ.*" He thereby gets steadied with offspring and cattle and is not thrown out of his house. (First Brāhmaṇa Ends.)

BRĀHMAṆA II

1. There are indeed four fires — the one laid down; the one lifted up; the one taken forward and the one spread over (the altars). This earth is the one laid down, the aerial region is the one lifted up; the sky is the one taken upward; and the quarters are the one spread over. That which is laid down is the fire; that which is lifted up is the Vāyu; that which is taken forward is the sun and that which is spread is the moon. The Gārhapatya is the one laid down; the Āhavanīya is the one lifted up; that which is carried eastwards to the Āhavanīya is the one taken forward and that fire which is carried northwards for cooking the *Paśu* is the one that is spread and it is used for the secondary offerings. Therefore let him perform the *Paśubandha* on the *Prahārya Agni* (that is taken forward). (Second Brāhmaṇa Ends.)

BRĀHMAṆA III

1. Now they ask, "To which deity this *Paśu* belongs?" They say "It is of Prajāpati." Because it was Prajāpati who first discovered this (*Paśubandha*) and therefore this *Paśu* should belong to Prajāpati.

अथो अप्याहुः सौर्य एवैष पशुः स्यादिति तस्मादेतस्मिन्नस्तमिते पशवो बध्यन्ते बध्नन्त्येकान्यथा गोष्ठमेक उपसमायन्ति तस्मात्सौर्य एवैष पशुः स्यादिति॥२॥

अथो अप्याहुरैन्द्राग्न एवैष पशुः स्यादित्येते वै देवते अन्वन्ये देवा यद्यार्तो यजते पारयत एव यदि महसा यजते पारयत एवं तस्मादैन्द्राग्न एवैष पशुः स्यादिति॥३॥

प्राण एव पशुबन्धस्तस्माद्यावज्जीवति नास्यान्यः पशूनामिष्टे बद्धा ह्यस्मिन्नेते भवन्ति॥४॥

स ह प्रजापतिरग्निमुवाच यजै त्वया त्वालभा इति नेति होवाच वायुं ब्रूहीति स ह वायुमुवाच यजै त्वया त्वालभा इति नेति होवाच पुरुषं ब्रूहीति स ह पुरुषमुवाच यजै त्वया त्वालभा इति नेति होवाच पशून् ब्रूहीति स ह पशूनुवाच यजै युष्माभिरावो लभा इति नेति होचुश्चन्द्रमसं ब्रूहीति स ह चन्द्रमसमुवाच यजै त्वया त्वालभा इति नेति होवाचादित्यं ब्रूहीति स हादित्यमुवाच यजै त्वया त्वालभा इति तथेति होवाच य उ त एते नाचीकमन्त किमु म एतेषु स्यादिति यद्यत्कामयेथा इति तथेति तमालभत सोऽस्यायं पशुरालब्धः संज्ञप्तोऽश्वयत्तमेताभिराप्रीभिराप्रीणात्तद्यदेनमेताभि राप्रीभिराप्रीणात्तस्मादाप्रियो नाम तस्मादु पशुः संज्ञप्तं ब्रूयाच्छेतां नु मुहूर्तमिति स यावन्तमश्वमेधेनेष्ट्वा लोकं जयति तावन्तमेतेन जयति॥५॥

तं प्राची दिक्प्राणेत्यनुप्राणत्प्राणमेवास्मिंस्तदधात्तं दक्षिणा दिग्व्यानेत्यनुप्राणद्व्यानमेवास्मिंस्तदधात्तं प्रतीची दिगपानेत्यनुप्राणदपानमेवास्मिंस्तदधात्तमुदीची दिगुदानेत्यनुप्राणदुदानमेवास्मिंस्तदधात्तमूर्ध्वा दिक्समानेत्यनुप्राणत्समानमेवास्मिंस्तदधात्तस्मादु पुत्रं

2. Again they say, "That *Paśu* should belong to Sūrya"; that is why when the sun sets, the cattle are tied up; some of them they tie-up in their sheds and others they flock together (at one place). Hence this *Paśu* should belong to Sūrya.

3. Again others say, "That *Paśu* should belong to Indra-Agni"; because all the other gods are behind these two deities and if one who is in agony performs sacrifice; those two deities take care of him and if he performs with a (particular) desire, the other (gods) take care of him. If one performs it with a desire for greatness (abundance of prosperity) they (Indra Agni and other deities) take care of him. Therefore that *Paśu* should belong to Indra-Agni.

4. The *Paśubandha* is indeed, *prāṇa.* As long as one lives, no one else can have sway over his cattle, for they are tied to him.

5. That Prajāpati told Agni "I will perform sacrifice seizing upon you (as *paśu*)." He (Agni) said, "No, you better tell Vāyu." He (Prajāpati) told Vāyu, "I will perform sacrifice seizing upon you (as *Paśu*)." He (Vāyu) said, "No, you better tell man." He (Prajāpati) told Puruṣa, "I will perform sacrifice, seizing upon you (as the *Paśu*)." He (Puruṣa) said, "No, you ask the cattle." He asked the cattle, "I will perform sacrifice, seizing upon you (as the *Paśu*)." They (cattle) said. "No, you tell the moon." He (Prajāpati) asked the moon, "Let me perform seizing upon you (as the *Paśu*)." He (moon) said, "No, you tell the sun." "Yes", said he (the Sun). "Since these (Agni etc.) did not agree (to be the *Paśu*), what out of them will become mine (for agreeing)?" He (Prajāpati) said, "Whatsoever you want" — "Let it be so", he replied. He (Prajāpati) seized upon him and this *Paśu* which is seized upon (for *Paśubandha*) is his (sun's). When slaughtered, that *Paśu* of his, bloated and he propitiated him with these *Āprī* offerings. Since with these offerings, he propitiated (*aprivat*) they are called *Āprī* (offerings). Therefore when a *Paśu* is slaughtered, it should be said, "Let it lie for two *ghaṭikās.*" What much worlds he gains by performing *Aśvamedha*, that much worlds he gains by this (*Paśubandha*).

6. The eastern quarter breathed over that (lifeless *Paśu* of the sun lying bloated) saying, "Breath on" and bestowed *prāṇa* into it. The southern quarter breathed over it saying "Breath through" and thereby bestowed *vyāna*

जातमकृतनाभिं पञ्च ब्राह्मणान्ब्रूयादित्येनमनुप्राणितेति यद्यु तान्न विन्देदपि स्वयमेवानु परिक्रामममनुप्राण्यात् स सर्वमायुरेत्याहैव जरायै जीवति॥६॥

स प्राणमेवाग्नेरादत्त तस्मादेष नानुपध्मातो नानुपज्वलितो ज्वलत्यातो ह्यस्य प्राण आह वै द्विषतो भ्रातृव्यस्य प्राणं यधत्ते एवं वेद॥७॥

रूपमेव वायोरादत्त तस्मादेतस्य लेलयत इवै वोपशृण्वन्ति न त्वेनं पश्यन्त्यात्तꣳ ह्यस्य रूपमा ह वै द्विषतो भ्रातृव्यस्य रूपं दत्ते य एवं वेद॥८॥

चित्तमेव पुरुषस्यादत्त तस्मादाहुर्देवचित्तं त्वावतु मा मनुष्यचित्तमित्यात्तꣳ ह्यस्य चित्तमा ह वै द्विषतो भ्रातृव्यस्य चित्तं दत्ते य एवं वेद॥९॥

चक्षुरेव पशूनामादत्त तस्मादेते चाकश्यमाना इवैव[1] न जानन्त्यथ यदैवोपजिघ्रन्त्यथ जानन्त्यात्तꣳ ह्येषां चक्षुरा ह वै द्विषतो भ्रातृव्यस्य चक्षुर्दत्ते य एवं वेद॥१०॥

भामेव चन्द्रमस आदत्त तस्मादेतयोः सदृशयोः सतोर्न तरां चन्द्रमा भात्यात्ता ह्यस्य भा आ ह वै द्विषतो भ्रातृव्यस्य भां दत्ते य एवं वेद तद्यदादत्त तस्मादादित्यः॥११॥इति तृतीयं ब्राह्मणम्॥

१. इवै न TE

into it. The western quarter breathed over that, saying "Breath off" and thereby bestowed *apāna* into it. The northern quarter breathed over it saying, "breath up" and thus bestowed *udāna* into it. The upper region breathed over it saying, "Breath all about" and thereby bestowed *samāna* into it. That is why when a son is born, let him ask five Brāhmins before the umbilical chord is cut, "Breath over him in this way (standing on all the five directions)." If one is not able to collect (five of them) let him go round (the child) himself and breath over him. He (that son) lives the full span of life and lives to old age.

7. He (the sun, as per the boon from Prajāpati) took unto himself the *prāṇa* from Agni. That is why the fire does not blaze unless it is fanned or kindled (*prāṇa* is not passed into it), because its *prāṇa* has been taken away (by the sun). He who knows this can take away the life breath from his hateful foe.

8. He (the sun) took unto himself the form from Vāyu. That is why the Vāyu is heard as if blowing and we do not see him; because his form has been taken away. He who knows this can take away the form of his hateful enemy.

9. He (the sun) took unto himself the man's will. That is why they say (of one whom they wish well) "Let god's will protect you" and not human will. Because his will has been taken away. He who knows this can take away the will of his hateful foe.

10. He (the sun) took unto himself the eye of cattle. That is why even when they seem to be clearly seeing, they do not understand and only by smelling, they understand. Because their eye has been taken away. Certainly he who knows this can deprive his hateful foe of his eye-sight.

11. He (the sun) took unto himself the moon's glow. That is why these two (sun and moon) even though similar, the moon is not shining as much (as the sun). His (moon's) glow has indeed been taken away. He who knows this, takes away the glow of his hateful foe. Thus since he (the sun) took away (the qualities of each one– *ādatta*) he is called Āditya. (Third Brāhmaṇa Ends.)

चतुर्थं ब्राह्मणम्

केशि गृहपतीनामु ह सम्राड्दुघां शार्दूलो जघान स ह स सत्रिण आमन्त्रयाञ्चक्रे केह प्रायश्चित्तिरिति ते होचुर्नेह प्रायश्चित्तिरस्ति खण्डिक एवौद्भरिरस्य प्रायश्चित्तिं वेद स उ त एतादृक्चैव कामयतेऽतश्च पापीय इति॥१॥

स होवाच संग्रहीतर्युङ्ध्वि मे स्यन्त्स्यामि स यद्यह मे वक्ष्यति समाप्स्यामि यद्यु मा मारयिष्यति यज्ञं विकृष्टमनु विक्रक्ष्य इति स ह युक्त्वा ययावाजगामं तꣳ ह प्रतिख्यायोवाच यन्वेतान्येवाजिनानि मृगेषु भवन्त्यथैषां पृष्टीरपि शीर्य पचामहे कृष्णाजिनं मे ग्रीवास्वाबद्धमित्येव मेदमधृषोऽभ्यवस्यन्तू३ मिति नेति होवाच सम्राड्दुघां वै मे भगवः शार्दूलोऽवधीत्स यद्यह मे वक्ष्यसि समाप्स्यामि यद्यु मा मारयिष्यसि यज्ञं विकृष्टमनु विक्रक्ष्य इति॥२॥

स होवाचामन्त्रणीयान्त्वामन्त्रया इति तान्हामन्त्र्योवाच यद्यस्मै वक्ष्याम्यमुष्यैवेदं प्रजा भविष्यति न मम लोकी त्वहं भविष्यामि यद्यु वा अस्मै न वक्ष्यामि ममैवेदं प्रजा भविष्यति नामुष्य लोकी त्वसौ भविष्यतीति ते होचुर्मा भगवोऽवोचोऽयं वाव क्षत्रियस्य लोक इति॥३॥

स होवाच वक्ष्याम्येवामूर्वै रात्रयो भूयस्य इतिं तस्मा उ हैतदुवाच स्पृतीर्हुत्वान्यामाजतेति ब्रूतात्सा ते सम्राड्दुघा स्यादिति चन्द्रात्ते मनः स्पृणोमि स्वाहा सूर्यात्ते चक्षुः स्पृणोमि स्वाहा

BRĀHMAṆA IV

1. Once upon a time, a tiger killed a Samrāḍ cow (the cow that yields milk for Pravargya) belonging to those who were engaged in a *satrayajña* under king Keśin as their *gṛhapati* (main Yajamāna). He called together the *satrins* (fellow Yajamānas) and asked "What is the atonement for this?" They said, "There is no atonement for this (that we know of); Khaṇḍika-Audbhari alone is aware of the atonement for this"; but he (Khaṇḍika) desires this much and worse than this calamity for you.

2. He (Keśin) told his charioteer, "Get ready (my chariot); I shall go to him (Khaṇḍika). If he tells me (the atonement, well and good) I will succeed in completing my sacrifice. If he (by not telling me) have me dead, I shall be shattered along with my sacrifice." He (got) the chariot yoked and proceeded and reached there. He (Khaṇḍika) without allowing him (Keśin to say) said (himself), O Keśin! The skin(of the cow that yields milk for Pravargya) which you put on your shoulder, same kind of skins are found on the antelopes. Among them, even small antelopes are unskinned and cooked by us. That skin (of the black antelope) is tied to my neck. Seeing that, have you dared to come here with the intention of killing me (for taking away the skin of the *gharmadhughā* belonging to you)? (Is it that you, by mistaking this black antelope skin on my neck for the black skin of the Pravargya cow of yours, have dared to challenge me on the ground that I might have killed your Pravargya cow and taken away its skin?) "No sir", said the king, "It was the tiger that killed my Pravargya cow, O revered one. If you would (kindly) tell me (the atonement), I shall complete my sacrifice; if not you would have me dead. I shall be shattered along with my shattered sacrifice."

3. He said, "Let me consult those who counsel me." After calling together (the counsellors) he said, "If I tell him (the atonement, his race will prosper here and not mine; but I will gain the higher worlds. If I do not tell him, my race will prosper here but I will not gain the higher worlds." They (counsellors) said, "Do not tell him; for, (by telling) this world become that of the Kṣatriyas (and we Brahmins will lose it)."

4. He (Khaṇḍika) said, "I shall tell him; because there are more nights in the yonder world (and by telling him though I may forego this earth which has fewer nights or less longevity, I will gain the other world which is

वातात्ते प्राणान्स्पृणोमि स्वाहा दिग्भ्यस्ते श्रोत्रꣳ स्पृणोमि स्वाहाद्भ्यस्ते लोहितꣳ स्पृणोमि स्वाहा पृथिव्यै ते शरीरꣳ स्पृणोमि स्वाहेत्यथान्यामाजतेति ब्रूतात्सा ते सम्राड्दुघा स्यादिति ततो हैव स उत्ससाद केशिनीरेवेमा अप्येतर्हि प्रजा जायन्ते॥४॥इति चतुर्थं ब्राह्मणम्॥

॥ इति अष्टमोऽध्यायः ॥

॥ इति अष्टाध्यायीकाण्डं समाप्तम् ॥

more enduring)." Accordingly he told him (the atonement for the Pravargya cow being killed), "After offering the *Spṛti* oblations, commission another cow and that shall be your Pravargya cow." (He told the *Spṛti* offerings) "From the moon, I take your mind — *svāhā*; from the sun, I take your eye – *svāhā*; from Vāyu, I take your *prāṇa* — *svāhā*; from the quarters, I take your ear – *svāhā*; from the waters, I take your blood — *svāhā*; from the earth, I take your body – *svāhā*." (After offering these) let him say, "Bring another cow." That shall be the Pravargya cow. He (Keśin) then left that place. Verily the progeny of Keśin race are born here (on the earth) even to this day. (Fourth Brāhmaṇa Ends.)

(Chapter Eight Ends.)

(AṢṬĀDHYĀYĪ KĀṆḌA ENDS)



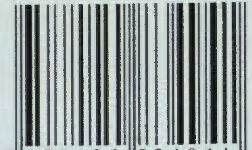
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As Deputy Educational Adviser (Sanskrit), he was instrumental in initiating Adarsh Sanskrit Mahavidyalaya Scheme; reprinting out of print Sanskrit works; initiating special incentives for preservation of the oral tradition of Vedic studies, and establishment of Rashtriya Veda Vidya Pratishthana — an autonomous Trust, of the Government of India. He was also credited with starting a number of Veda Pathashalas in various parts of the country.

Besides several articles and Sanskrit poetic compositions, he has quite a few publications to his credit in English and Sanskrit including his Sanskrit dissertation : *A Comparative Study of Gītā Bhāṣyas* published by the Sahitya Parishad, Lucknow, which is widely acclaimed as an excellent piece of critical scholarship.

Dr. C. R. Swaminathan received President's award for his outstanding contributions to Sanskrit Studies in the year 1997-98. He passed away on Nov. 5th, 2000.


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